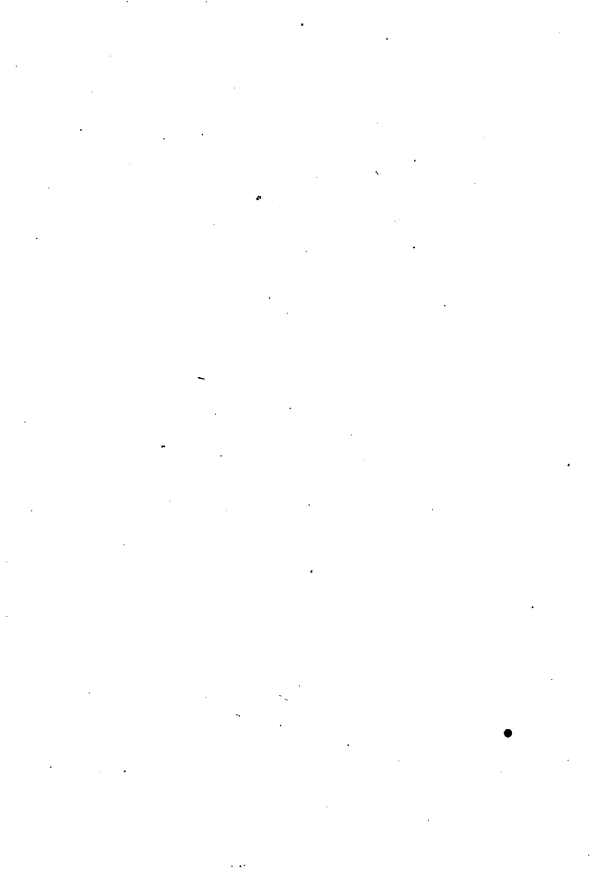


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THE

BURGESS-UNDERWOOD DEBATE,

COMMENCING JUNE 29, 1875,

AT

AYLMER, ONTARIO,

AND

CONTINUING FOUR DAYS,

BETWEEN

PROF. O. A. BURGESS,

President N. W. Christian University, Indianapolis, Ind.,

AND

B. F. UNDERWOOD,

BOSTON, MASS.

REPORTED BY JOHN T. HAWKE.

NEW YORK:

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1876.

TO
GENERAL COACH

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PREFACE.

EARLY in the present year, BENJAMIN FRANKLIN UNDERWOOD, Freethought lecturer of Boston, Mass., delivered three Radical discourses, in the village of Aylmer, Ontario, under the auspices of the Liberals of that vicinity. During the course of these lectures, the Rev. Mr. Sheppard, a Campbellite, engaged to meet MR. UNDERWOOD in a debate on the vital questions, at issue, between Christianity and Freethought.

Feeling personally inadequate to the task, Mr. Sheppard provided a substitute in the person of PROF. O. A. BURGESS, President of the Northwestern Christian University, Indianapolis, with whom MR. UNDERWOOD, had already debated, and had also several other debates pending. MR. UNDERWOOD offered no objections to the substitute, provided the debate be reported. To this MR. BURGESS would not agree, and a lengthy correspondence on the subject, between the two gentlemen, was opened and published in the Aylmer paper.

Both gentlemen remained firm to their respective determinations, and even a few days before the time fixed for the controversy, it was feared none would be held. At last, those fears were dissipated. The Rev. Mr. Sheppard received a private letter from PROF. BURGESS, announcing that the latter would not object to a newspaper report; and as the furnishing of *verbatim* reports is a prominent feature of modern journalism, MR. UNDERWOOD was telegraphed to "come on; reporters will be present." The gentleman arrived, and the debate passed off successfully.

A report of the debate was taken, and as is customary in polemical encounters of this kind, the phonographer relied upon the courtesy of the two gentlemen to furnish him with the extracts read. How well placed his reliances were, the following extract from *Both Sides*, an Aylmer Liberal paper will show:

"The report of the speeches of MR. BURGESS, is not so complete as we would have liked, for this reason: MR. BURGESS not wishing any report that should be published with an air of authority, declined to allow our reporter, the use of the extracts he read. . . . Thanks to the facilities afforded by MR. UNDERWOOD, we are enabled to give full reports of his speeches and extracts. He, from the very commencement, demanded that reporters should be present, and acted in accordance with the spirit of his own request."

JOHN T. HAWKE,
Phonographer.

Aylmer, Ontario, October, 1875.

PRESS NOTICE:

The Aylmer Paper of July 9th, 1875, speaking of the debate, says:

"The advocate of Christianity, PRESIDENT BURGESS, of the North-Western Christian University, Indianapolis, is everything that he has been represented to be. An eloquent speaker, whose words escape from his mouth clothed with a living earnestness, which cannot fail to find a responsive echo in the heart of every Christian.

MR. B. F. UNDERWOOD, of Boston, makes more impression on the thinkers by his facts, authorities and theories, and when those need more forcible expression, is not inferior to BURGESS as an orator. The difference between him and BURGESS in that respect, is, that the latter is almost at all times eloquent, and generally appealing to the sympathies of his audience; whilst MR. UNDERWOOD does not rely on the momentary influence of language, but advances idea after idea, fact after fact, theory after theory, with such startling rapidity, that only the most highly cultivated mind and the most profound thinker can grasp them."

FIRST DAY.

FIRST PROPOSITION.—“The Christian religion, as set forth in the New Testament, is true in fact, and of divine origin.”

Prof. BURGESS, in the affirmative; Mr. UNDERWOOD, in the negative.

Prof. BURGESS.

Mr. BURGESS, in opening, presumed that he need not occupy valuable time by referring to the causes or occasions which had led to the debate. After reading the proposition, he said that he should invite their attention in the first place to some things with regard to what was meant by the Christian religion. Ordinarily the words themselves required no definition; but in these days, when theological dogmas are abundant, and the claims of philosophy and science have been set forth, it will be well to consider what is meant by the Christian religion. To arrive at this, he would say that it is not a history in the ordinary sense of the word, it is not a philosophy, it is not a science, it is not even a theology, it is not a theological dogma, it is not a theological creed, but it is a life. The whole creed of the Christian religion may be summed up in that one word, life. It proposes to teach man how to live, also to teach him how to die, and to live again, and to live for ever. This is the essence of the whole thing we call the Christian religion. It does not come to us with a great amount of force or authority,

exacting and demanding that which is unreasonable or incredible, not to make known how we can best form a creed or build up a party, but to open up the life and the heart of man. To teach him his origin, his duties and his destination. To portray in colors of living light his relations to his fellow-man. How he may best fulfil those relations and discharge his duties. How he may best form a grand character, which shall endure when mere matter shall have gone back to its primitive gaseous condition. The Christian religion comes to us with those objects. See its progress. Its pale light was for a time dimmed by human opposition; it was checked for a time by the unbridled appetites and passions of man, but ever ascending and gaining power, it forced its way through those clouds unto its destined position. Thus we believe shines the light of the Christian religion above all, moulding the human character on earth, for the eternal life which we believe is to be gained. Such was his conception of the Christian religion in its essential features.

In the second place, he conceded that it was necessary that it should assume some mode of operation, and manifest itself in some distinguishable form. This they called the facts of the Christian religion. He then proceeded to enumerate some of the prominent facts in connection with the Christian religion. He dealt briefly with this part of the subject, on the hypothesis that the facts which he brought forward, would scarcely be called into question by his opponent. First, he presumed that it would be granted that Jesus Christ, of Nazareth, (which Mr. UNDERWOOD would tell them was a little and obscure town in the land of Judea,) once lived on the earth. That, he presumed, would not be questioned. That this Jesus of Nazareth assumed to be something more than the commonality of the men around him. He had claimed, or his friends had claimed for him, that he was the Son of God. That, he presumed, would also be granted. That during his lifetime, he taught moral principles; that he imparted doctrines of morality to a small party of apostles. This

will be granted. That during his life he made a deep impression upon some of the inhabitants in the land of Judea; and that during the reign of one of the Cæsars he was charged with high treason against the Roman government, and also for blasphemy, and he was tried under those charges. Leaving it a question whether he was guilty of those charges or not, he was put to death upon a cross. These are all facts which he presumed would be accepted as true. And whether true or not, it was alleged that after this he arose from the dead, and manifested himself to his disciples. This gave rise to the story that he had really risen from the dead, and become the founder of a new religion, which is now known as the Christian religion. That he instigated others to go out into the world and make known his doctrines. That they on the one hand preferred life and immortality if accepted, and on the other hand, misery and condemnation if rejected.

In obedience to those commands, the apostles took up the refrain where he left it, and began to preach. They commenced in, and spread over Judea through Greece, over the Roman Empire even to Britain. Thus were the doctrines advocated by Jesus of Nazareth spread over the earth. These facts in themselves prove the truth of the claim of the prerogatives by this Jesus of Nazareth, who also claimed to be the son of God. This religion spread until it reached all over the Roman Empire. It converted the Vandals, the Huns, all Europe, even Asia Minor. In spite of the cruelty of human warfare and opposition, it swept across continents and oceans until it reached our own country, and still sweeps on in the name of Christ.

To return again, the followers of this religion were taught to have faith in Jesus of Nazareth, He wished them to note that in the statement of facts it was not necessary that principles should be involved. They were taught that they should have faith in this Jesus, and they were expected to believe that he was the redeemer of mankind from the grave and from death, and that he had

the power to bestow upon the redeemed the gift of eternal life. Secondly, that in addition to thus confessing their faith in him, there was another mode of procedurē, which was that they should be willing to turn from their sins. That those who adopted this faith should manifest it by a reformation of their lives. This indicated a moral reformation, and the word repentance was used as exemplifying that reformation.

But there was to be another mode of procedure, that ought to be taken as an outward evidence and illustration of this acceptance. They used the doctrine of the baptism. It was to indicate, in the first place, that they had obtained an internal operation on the heart and the life of the man. They took this open form of embracing the faith for the best of reasons. It was a public expression of their faith. If a man was to declare his intention to become a citizen of your town, you would not put much faith in his statement, unless he sojourned for a while with you. So it was necessary to have something more than the mere statement of faith from the early converts to Christianity. This ordinance was observed to show that no man should skulk behind his feelings, but publicly acknowledge Jesus Christ as his Lord, and Master, and Prophet and King. That he should accept this baptism to show the world what he was, and if they were publicly baptized, it was evidence that they had sincerely adopted that which had been taught them. It was to show faith in their acceptance of the doctrine "that he was dead, and was buried, and was alive again." By the ordinance of the baptism, they figuratively sought to convey the idea that they were dead, and had risen from the grave, and were ready to avow their belief before the world.

In the line of facts of the Christian religion, they had some modes of expression which he would briefly relate. There were some of a preparatory character influencing the mind. This was faith in respect to the moral transformation of the life, conduct and character of the Lord.

The speaker asked the audience to note this, and not be led away by the contemplation of any side issue. It was not the object of Christianity to give them any directions as to the kind of government they should live under, whether democratic, republican or monarchical. It had nothing to do in that respect.

Secondly, as a primary question, it had nothing to do even with the different existing social relations of society. It did not profess to lay violent hands upon slavery or Polygamy. It had no such purpose. It had in view the effecting of a moral transformation in the lives of those to whom it was addressed, and to inculcate such principles as the following :

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

"Thou shalt love thy neighbor as thyself."

"Whatsoever ye would that men should do unto you, do ye even so unto them."

"If thy enemy hunger, feed him ; if he thirst, give him drink."

"Finally, brethren, whatsoever things are true ; whatsoever things are honest ; whatsoever things are pure ; whatsoever things are lovely ; whatsoever things are of good report ; whatsoever things are just ; if there be any virtue, if there be any praise, think on these things."

These, and a number of other illustrations, sufficed to show the idea which he wished to convey, in speaking of the elementary principles of the moral reformation, which follow the acceptance of the teachings of Jesus of Nazareth.

MR. UNDERWOOD.

MR. UNDERWOOD, in opening the negative, said that he would briefly review some of the positions which had been taken by his opponent, and point out what he conceived to be their insufficiency as an argument in the defence of the truth and divinity of Christianity. Perhaps it would hardly be fair to judge Prof. Burgess' argument until it

was finished, as he had been prevented from going on by the expiration of the time allowed. The speaker would inquire whether the facts which Mr. Burgess had put forward, demonstrated what he sought to prove. Mr. Burgess says that Christianity is not a dogma or a creed, but that it is a life, and therefore when we attempt to discuss the origin and essentiality of Christianity, we have to examine how it teaches men to live and die. The speaker did not think that a correct definition of Christianity. It is not applied to other religions, and it would not apply to this. When it was asked what is Mohammedanism, are we to be told that it is a religion that teaches a life, that it is not a set of dogmas, that it is not a creed, that it is something simply which teaches men how to live and how to die? If we ask, what is Mormonism, are we to accept the answer that it teaches us how to live and how to die? That would not be a definite answer. The Christian religion teaches the existence of a personal God; the resurrection of the body from the grave; presents for our acceptance the miraculous life of Jesus Christ; it teaches the existence of a personal devil, and of demons which infest men and women. These are but a few of the many doctrines in dispute between Freethinkers and Christians. Christianity we must judge by the same rules by which we judge other systems of faith. If we want to know what Buddhism is, we should enquire as to what it enjoins and commands, and judge it by its theological and moral teachings; and it is by this rule that Christianity must be judged in this debate. Further, this gentleman says, that it is one of the facts of the Christian religion, and one which the speaker would not call into question, that Jesus lived in an obscure province in the Roman empire, and that he was a preacher more than eighteen hundred years ago.

He tells you further, that it was assumed for him, the possession of certain prerogatives and powers that are not possessed by ordinary men; that he taught and gathered around him disciples, and sent them out into the

world to preach; that he was charged with treason and blasphemy, and was crucified; that he arose again from the dead, and appeared before them, and sent them out into the world, to preach condemnation to those who did not believe, and immortal glory to those who did; that it was an established principle of this religion that its adherents should turn away from their sins; that this religion spread over all the known world at that time, and that it still goes on from conquering to conquer. Some of these statements the speaker acknowledged to be true, and some he denied. That Jesus of Nazareth lived, was not denied, but was regarded as probable, although it could not be absolutely proven. Many of the morals that he taught were good, and many of them were of an ascetic or impracticable character. None of them were original with him. He believed that Jesus was one of the martyrs of humanity, and that he suffered death for the cause of humanity, even though there were some defects in his morality.

The speaker did not deny that Jesus gathered disciples around him, although there is but little evidence of its being true. If there had been documents left in his lifetime, we could, with some certainty, speak on the subject. We have no testimony of any one who ever saw Jesus, or who was acquainted with him, or had communication with him. As to how much impression he made upon his immediate disciples, we have no means of knowing. That he was loved by those who knew him, is likely enough. It is probable, too, that Jesus was crucified for treason and blasphemy. He believed it because other men had been crucified on the same charge, and because there was nothing in such an event contrary to nature, or antecedently improbable. It is a fact that some of the noblest and truest men of past and modern times have given their lives for humanity, through the ignorance of the times, and we gladly give them our sympathy and our gratitude for the good they have done. He did not believe that Jesus Christ had risen from the dead, and he did not think that his opponent would have any favorable evidence to

offer to substantiate the assumption. The men who went out and taught those doctrines, traveled and inculcated many ideas that Jesus never taught, and the power that they achieved was by preaching the doctrines taught by Paul, and those which they borrowed from the heathen mythology. You must not assume that it was by preaching the precept "Do unto others as you would have done unto you," that they converted the Roman empire. A theoretical moral precept could never work a change like that. Christianity did not come into existence as a system spontaneously. The old paganism was gradually assimilated into the new religion. When nations change their opinions so rapidly, you cannot expect the change to be real. Instance the days of Mary and Elizabeth in England, when the people were Protestant one day and Catholic the next. Then again it was a condition that they should turn from their sins and reform their lives. This is the case with religions generally, they are pure in their inception, and it is only when they come in contact with the world that their true power is shown. In the present day, when new opinions are advanced, we do not judge them until they have had sufficient time to sustain their real merits and develop their legitimate influence. He believed the lives of the early Christians would bear a favorable comparison with the lives of those among whom they lived. Because they had a brotherhood and a new born enthusiasm that caused them to stand aloof from the vices of society. We must not think that they afterwards spread so rapidly by the maintenance and promulgation of the simple principles of morality, but rather by the adoption of the corruption of the Roman empire and the childish fancies and established ceremonies of the pagan faith. It was at the time of the establishment of Christianity upon the throne of the Cæsars, that the Roman Church has to date its ascendancy. It is *that* church which has crossed oceans and conquered countries, and not this more recent form of Christianity, called Protestantism. In the Romish Church we have the chief

element of the paganism of Rome. "Christianity did not profess to break up the then existing slavery, and it did not interfere with it." No—it contemplated something better, something nobler and greater and more comprehensive! Did it not seek the conversion of the whole body politic and the social system? The fact is Christianity fostered and favored slavery. In that respect it was wanting and he charged it with that important defect. At that time slavery was all over the Roman empire. The master had great authority over the slave, and yet Christianity did not come forward and say that it was wrong to trade in human flesh and blood. But Prof. BURGESS advances this as one of the peculiarities of the Christian religion, and says, it did not interfere with the then existing evils, because it had something greater in view. He says it depended on its moral power, and that vice, licentiousness, etc., disappeared before the gospel. The speaker did not think that could be proven. The gospel has been in existence nearly eighteen hundred years, and yet vice is universal, and all manner of crimes abound in all of the Christian nations of the world. Prof. BURGESS quoted several precepts, some of which are very good in their place, while others it would be useless to attempt to carry out. Religions have generally two elements, the general and the special. The general element of the Christian religion is the same as that to be found in the Brahminic, Mohammedan and other religions. A code of ethics is common to all the historic religions. He did not object to Mr. BURGESS' bringing forward those precepts, but it should be understood it was not the promulgation of those moral principles that carried Christianity on to triumph. It was rather the triumph of creed and of dogmas. Let us inquire whether there is anything in this religion which demonstrates that it had other than a human origin. Look at Buddhism, which started similarly to Christianity, and by the influence of a man who rejected his high position, and assumed the yellow rags of the beggar. He appointed apostles and sent them out into

the world. They crossed mountains and rivers, overcame difficulties that even emperors had failed to overcome, and have to-day nearly double the number of adherents that the Christian religion has.

This is only a religious phenomenon, as natural as the growth of a nation. We are not asked to believe in Buddha as more than human. We all believe that this was accomplished by purely human agencies. He might refer to Mohammedanism in order to show a comparison between Mohammedanism and Christianity. This religion started from the teachings of an equally obscure man, several centuries after the Christian did; it has converted immense regions, and to-day numbers one hundred and eighty millions of followers. That, too, is a phenomenon, but we would not bring it forward as an evidence of its inspiration. What he would ask Mr. BURGESS to show is, the connection between these alleged facts and the conclusions to which he has arrived, that "Christianity is true in fact and is of Divine origin." He believed readily enough the New Testament in some of its teachings, and thought it taught a great deal that is true, and right, and reasonable, and natural, and it was only the unreasonable and the unnatural that he rejected. That Jesus lived, he could easily believe, but that he arose from the grave he could not for a moment admit. He could believe that Jesus was crucified, and because other men were crucified, and because it was a natural event, but that he arose from the dead he could not believe, because there was no evidence to sustain the statement, when the alleged event is contrary to the observed order of nature and the combined experience of men in all ages and climes, and involves a suspension or contravention of nature's eternal and changeless laws.

PROF. BURGESS.

MR. BURGESS would briefly notice the reply that had

been made. As he had expected, most of the facts were conceded and some were not.

MR. UNDERWOOD's first objection is the reference to the other religions, Buddhism, Mohammedanism, etc., and says in answer to his statement that Christianity meant a life, that it does not, because the religions of Buddhism, and Mohammedanism do not. Now if anybody could see the force of this logic he would grant it to them. Here he requested the audience to note what kind of logic this is.

MR. UNDERWOOD says that he is not absolutely certain that any person like Jesus Christ lived, but yet it is probable that he did. Has he absolute certainty of the existence of any ancient person—of Julius Cæsar, of Homer—or of any other? MR. UNDERWOOD said that there are defects in Christ's morality; he would wish him to bring them forward. "There is no evidence to show that any man saw Jesus Christ." Why does he not doubt the existence of Homer, of Demosthenes, and others?

He says that religions do not spring up suddenly. What, then, became of the Roman paganism, after the introduction of the Christian religion? How came the heathen shrines to disappear so quickly, and the oracle of Delphi to be used for the Christian religion? But he says that they taught a purer and better doctrine; and the Christians were more brotherly; that it was a new faith. Is it not a strange thing that a faith based on fallacies should have a purity that no other faith had, and yet the men who knew this to be a lie, preached it, lived up to it, and died for it?

There were a few others of the main statements that he wished to call their attention to. MR. UNDERWOOD tells us about the Buddhist religion. If he will talk about Buddhism and Brahminism; the writings of Confucius and the Vedas, he must bring the books containing those religions here. These things might have a very fine effect with some audiences, but with the present audience he did not think that it would. Suppose that there were

only one hundred millions of people in the world, and that ninety-nine millions nine hundred and ninety-nine thousands nine hundred and ninety-nine were Buddhists, that would not prove the religion of the one to be false. That would not be logic.

There are two great elements of Freethinkers, Materialists and Spiritualists, just the very antipodes. What would MR. UNDERWOOD say if he (the speaker) denied the doctrine of Materialism by referring him to Spiritualism, and say, "MR. UNDERWOOD, your doctrine of Materialism cannot be true, because in the United States the Spiritualists claim to have ten millions of adherents"? Even if all the persons in the world were Spiritualists but MR. UNDERWOOD it would not prove his belief to be false. His logic must have a firmer basis than that.

He then resumed his argument, having been stopped whilst enumerating the influences which had grown out of the Christian religion, and had stated that it was based on moral principles. He had proceeded on the hypothesis that when this religion had performed its work here, that the character would be fitted for the enjoyment of the everlasting life to come.

He requested them to remember that his friend, MR. UNDERWOOD, said that there are some opinions which are of slow growth; and we know that if a man is a very bad man to-day, a drunken, wicked, lying, thieving, murderous sort of a man, no matter what may take hold of him, we cannot expect a sudden change. MR. UNDERWOOD need not have told us that all which calls itself Christianity he (the speaker) did not believe in; he could tell them that for himself. He thought that he had said in the beginning that Christianity was a doctrine which worked out a slow transformation, by degrees, and reached the ultimatum by a regular development. In the next place he represented that it did not limit itself to the present world. The striking character of this doctrine, in its application to man, is that it goes right into the midst of death, into the very grave, and proceeds to

take hold of man in that state of being, and deals with him for ever more.

The Scriptures nowhere teach a literal resurrection of the body, but they teach that a new body shall come into existence, or a re-creation of the body. MR. UNDERWOOD expressed disbelief in the resurrection of Jesus Christ from the dead. Why? Because he has no antecedent evidence of the same, and yet he believes that we have arisen from the dead! He says he believes that we came out of something that we are not. He tells you that that is in accordance with law, and that that law which could bring us out of the nothingness of the past, could not bring us out of the nothingness of the grave. This reasoning is very stinging in its effects, because, according to materialistic doctrines, there was a time when there was no life in this world. For geology teaches us that there was a period when the world was in a state of white heat, and science will tell us that there was a time when there was no life in the world. In the second place, whether it be true or not, that Jesus arose from the dead is a matter for the audience to decide. It was taught that Jesus arose from the dead, and the men who taught this were the very ones who knew whether they told the truth or not, and were the men who were murdered for saying so. They died knowing it was a lie, for that is MR. UNDERWOOD's reasoning.

There are the apostles of Jesus Christ, who took their lives in their hands, to preach what they believed to be the life of Jesus Christ. They were the men to know whether it was true or not. Then the reply comes, those men were honest enough, but they were deceived. If he were to go out into the bush here, and observe a tree with a small piece of bark peeled off, perhaps he might say it was knocked off by a bullet. You would say he was a man very easy to believe. But suppose that he was to find a second tree, and a third, and a fourth, all showing the same marks, he would be confirmed in his statement; but still more proof is wanted, and bye-and-bye he takes

out his knife and cuts into the tree and finds a bullet there. And on looking on the ground he finds a target. He then would have reliable evidence, so he could not be deceived. One man might be deceived, but the chances are that two would be less likely, and three still less, and so on with four, five and six, as the number increases, so the chances of deception decrease, until half the world are decided on the same point. And for any person to deny this, is to deny all that the human senses can be used to demonstrate.

Not long ago he was present when a man was tried before a court of justice, and three witnesses came forward and swore in a channel. But one of the witnesses refused to swear anything very important until he had brought out his pocket-book and looked into it. The second was brought in and then the third, but they swore all alike—they all swore by rote. Their evidence was condemned because they all agreed on one story, and committed it to book. So with the different statements about Jesus Christ, and the seeming contradictory statements, show that they did not learn their statements by rote. That this Jesus Christ lived and died, has been already conceded, but that he arose again, or was divine, is not conceded. A question then arose in his mind as to how it came to pass that this religion, not having any true foundation, should have gained such ground, and have converted so many nations. Does not the existence of the Bunker Hill monument give evidence as recording something that has actually transpired. What would you think if some one was to say that it did not commemorate any real event, those men only fancied they fought that battle? That is MR. UNDERWOOD'S style of arguing. The monuments that Christianity has erected on the earth are exceedingly evident. Take the Lord's Supper, rough-hew it as you may. Here among intelligent and good people is an institution called the Lord's Supper. It is of very perishable materials. Yet it stands. It consists of a piece of bread and a cup of wine. All over this country

and over the countries of Europe, this ordinance is observed. The bread is symbolical of the body of Jesus Christ, and the wine represents his blood. If this were founded on a delusion or a falsehood, would it, after all these ages, survive to-day as one of the most imperishable monuments on the face of the earth? He supposed all this came to pass in consequence of law!

MR. UNDERWOOD.

MR. BURGESS said that when he (the speaker) declared that Mormomism was not simply a religion that teaches how to live, but that it teaches something more than that, it had no bearing upon the question under discussion. The point which the speaker wanted to state was that he wished to judge Christianity by the evidences and facts offered, as in the case of all other religions.

Supposing a Buddhist came up to him, and wished him to examine the Buddhist religion. He presents his evidence. The representatives of several other religions come with the same request. He examines each of them. One tells him that his religion is not simply a dogma, a system and a belief, but that it is some beautiful moral aspirations, and teaches how to live and how to die. The others deny that that is a correct definition of the religion. He then examines for himself. He sees something which is objectionable, and he asks is not that a part of your faith, and they equivocate and try to ignore it. So with Christianity.

There are several sects of Christians. One attaches importance to universal salvation, another to predestination and election, and another to immortality, as a special gift only to a few. He would say: "Gentlemen, I want something definite; something by which I can judge the system." In order to be a Christian he must first believe in the existence of a personal God; secondly,

in the Divinity of the Bible; thirdly, in the Divinity of Jesus Christ; fourthly, in the resurrection of mankind, whether spiritual or bodily, is unimportant in this debate. Then he must believe in a personal devil, and in a number of other queer things. This, he contended, was Christianity as commonly believed in to-day.

His opponent said that he contradicted himself when he says that it is not absolutely certain that Jesus Christ lived; but that he admitted it was probable that he did. Why he said that "it was not absolutely certain that Jesus Christ lived," was because it was held as a matter of doubt by many of the greatest scholars, and "why probable," because there was evidence of a certain kind inclining him to believe that Jesus of Nazereth was a real character. Then, again, there were others among the early Christians who only believed that Christ existed here in a spiritual form; and, since that time, there have been many who have doubted the existence of Jesus Christ. Even apart from that, we have no genuine contemporaneous history speaking of his existence.

His opponent asked him to point out the defects in the morality of Jesus Christ. It was not his duty to do that at present; he was there merely as a critic. Bye-and-bye his turn would come to sustain the affirmative, and then, he thought, it would be soon enough to offer criticism on that point. This gentleman says that we have no evidence of any one who saw Homer. In the mere fact of Homer's existence there is nothing remarkable—nothing intrinsically improbable—but if some person were to assert that he arose from the dead, then we should require overwhelming evidence before we would believe it. Homer was simply a poet, and the "Iliad" would be just as good a poem if it were written by any one else. If we affirm that he arose from the dead, we must bring forward evidence to prove it. If he were to tell the audience that he saw a man to-day, whom they had known, they would not think that a very strange statement. But if he said that he saw a man to-day, alive, who had been

dead for some time, and in whom putrefaction had taken place, they would need very decisive evidence, or else would treat it with incredulity. The book of Homer itself is an evidence that some one wrote it, whether he be called Homer, or somebody else; and its merits do not admit of reasonable dispute. But the value of Christ as a supernatural character depends largely upon the truth of the resurrection, which, in itself, is a most incredible story.

His opponent next asked: "If religions do not come up suddenly, what became of the Roman paganism?" Let it be understood that paganism was not swept away suddenly. It was over three hundred years before the Christian religion was strong enough to seize the sceptre of the Roman Empire. Three hundred years are a long time, and even then paganism was not entirely superseded. In the outer province it was not stamped out, unless by coercion. The temples were razed to the ground, and only after many struggles and much bloodshed, did the banner of the Christians wave triumphant in the breeze. Paganism is, even now, not entirely superseded, for to-day it exists and reigns in the Roman Catholic Church, which Church has more adherents than all the forms of Protestantism put together. *This* is the Church which has crossed seas, and continents, and rivers; conquered countries and nations, and is still the most wonderful organization the world has ever seen. This is the Church which ruled Europe at the time it was sunk into the depths of midnight darkness, which was not dissipated until the rays of scepticism and pagan and Mohammedan learning disseminated light and knowledge over the world. PROF. BURGESS asked as to how he could reconcile the statement that the early Christians were bound together by fraternal ties and love, and yet their religion was founded on a lie? All religions have for their adherents men who are earnest in their belief in the truth of their religion, and are ready to die in its defense. Such bravery is no evidence of the truth of a relig-

ion, but only of the earnestness and sincerity of its followers. The woman who carried the fagots to burn John Rogers was sincere, but no one here would say her act was just.

He took exception to the statement, "they believed it to be an error." They believed it to be true. But were they the men who saw the miracles performed, they believed in? No—they were not, nor have we any books, with sufficient authority, to prove that they were written by eye-witnesses, who saw the death, burial, and resurrection of Jesus Christ.

MR. BURGESS again says that Christianity did not profess to destroy slavery by autocratic power. He still maintained his criticism, because it did not do away with that evil. MR. BURGESS also said that if he spoke of the Brahmin religion, he must bring the books here. Well, if he did not have them written in the original Sanskrit, he had very excellent translations. He had a translation of the Vedic hymns and aphorisms, by Prof. Max Muller, of Oxford University, and would show them to the Professor with the greatest pleasure. He then read the following statement in reference to Buddha:

"Now it has been the peculiar fate of the religion of Buddha, that among all the so-called false or heathenish religions, it almost alone has been praised by all and everybody for its elevated, pure, and humanizing character. One hardly trusts one's eyes on seeing Catholic and Protestant missionaries vie with each other in their praises of the Buddha; and even the attention of those who are indifferent to all that concerns religion must be arrested for a moment when they learn from statistical accounts that no religion, not even the Christian, has exercised so powerful an influence on the diminution of crime, as the old simple doctrine of the Ascetic of Kapilavastu. Indeed, no better authority can be brought forward in this respect than that of a still living bishop of the Roman Catholic Church. In his interesting work on the life of Buddha, the author, the Bishop of Ramatha, the Apostolic Vicar of Ava and Pegu, speaks with so much candor of the merits of the Buddhist religion, that we are often at a loss which most to admire, his courage or his learning. Thus he says in one place: 'There are many moral precepts equally commended and enforced in common by both creeds. It will not be

seemed rash to assert that most of the moral truths prescribed by the gospel, are to be met with in the Buddhistic scriptures.' In another place, Bishop Bigandet says: 'In reading the particulars of the life of the last Buddha Gaudama, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched out by the Evangelists.' I might produce many even stronger testimonies in honor of Buddha and Buddhism, but the above suffice for my purpose."

This gentleman again says that because Spiritualism numbers many millions of adherents, that it does not make Spiritualism true and Materialism false. If he had said that Materialism was of divine origin, and brought forth evidence to prove that it was of supernatural origin, which evidence would apply equally well to Spiritualism, then the cases would be parallel. He had done nothing of the kind. But here are different religions all growing under similar circumstances, and the arguments used to defend one, can be as properly used in defence of the other, and yet in the absence of any other argument, we are asked to admit that one is right and all the others are wrong. "There is nothing more incredible in a man rising from the grave, than there is in a man coming into existence from nothing." It is a very easy thing to prove one miracle from the supposition of another. Some time ago it was said that a man rose from the grave, and it has to be proved by testimony. Now where is his testimony, where are his facts? Would they believe the speaker, if he said that he saw a man rise from the grave in New York? Even supposing that he brought witnesses, they would doubt it. If he were to tell them that he saw a dog gnawing a bone, they would not dispute that, because it was not antecedently incredible. But if he told them that the dog ate up an iron post, they would not believe it. Why? because it was antecedently incredible. In the history of Rome, he had certain facts presented to him, which he believed. But when he was told that the Emperor Vespasian put a little spittle upon the eyes of a blind man, and restored him to sight, he did not believe

it, because it was contrary to his experience, and the amount of evidence brought forward, made no impression on his mind. He demanded that the Bible should be judged by the same canons of historic criticism by which other statements are judged. We read the works of Livy and others, and always in reading them reject the miraculous portions as incredible. Did his friend believe in the statement of Spiritualists, even, as to the actual appearance of spirits at the present time? If not, why believe in those that are alleged to have transpired 1,800 years ago? He again says: "That those men died because they preached that which they believed to be a lie." Who were the men? Let us have the evidence. We have no evidence that the gospels were written in the first century, or that the persons were acquainted with the alleged facts of which they wrote, but only know that they were collected together and put in the form of a book at a comparatively late date. The *similarity* of expressions in those writings, demonstrate they were not from eye-witnesses or independent sources. For instance, compare the following parallel verses:

"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away."—Matt. xiv. 22.

"And straightway he constrained his disciples to get into the ship, and to go to the other side, before unto Bethsaida, while he sent away the people."—Mark vi. 45.

These similarities, be it remembered, are from the Greek.

Here is Mr. Froude's opinion on the matter:

"The sworn testimony of eye-witnesses who had seen the letters so composed, would add nothing to the weight of a proof which without their evidence, would be overwhelming; and were the writer themselves, with their closet friends and companions, to swear that there had been no intercommunication, and no story pre-existing of which they had made use, and that each had written *bona fide* from his own original observation, an English jury would sooner believe the whole party perjured, than persuade themselves that so extraor-

dinary a coincidence had occurred." It is significant, the same writer remarks, "That, whereas our Lord must have spoken in the ordinary language of Palestine, the resemblance between the Evangelists is in the Greek translation of them (the parables and discourses); and how unlikely it is that a number of persons, in translating from one language into another, should hit by accident on the same expressions, the simplest experiment will show."

PROF. BURGESS.

MR. BURGESS proceeded to review MR. UNDERWOOD'S speech, who said that there were some early Christians who doubted the personal existence of Christ. MR. BURGESS here remarked that he had no objections to MR. UNDERWOOD bringing forward accepted translations of the Vedas, but he wanted that authority about the early Christians who denied the bodily existence of Christ.

He again said that the morality of Christ had a good many defects, and, on being asked for proof, says that it is not his business to show the defects of the Christian religion. He understood that, according to the laws of debate, the negative had something to do with maintaining its own position. If he says the morality of Christ has those defects, let him bring them out. MR. UNDERWOOD understands his case, and if he does not take care he will not save his friends from ruin in this world, and, according to their doctrines, they cannot be in the next.

In answer to the speaker's argument that the men who first preached Christianity were the ones who knew whether they were preaching the truth or falsehood, he says and admits that they were sincere, and believed it to be true. But he says, "the woman who carried the fagots to burn Roger Williams was sincere also." He is trying to get the universal into the particulars, but he cannot do so. But now the question comes, Are millions of old women still carrying fagots to burn millions of Roger Williamses, to-day?

The question whether or not those men were sincere is

only a primary question affecting themselves, and the question still remains to be answered, whether the world at large has been deceived by the spreading of their doctrines. Whether we are still keeping an historical monument, the result of the false teachings of those men. Is it possible that the little petty teachings of a life-time, without divine aid, could, after 1,800 years, become one of the finest religions the world ever saw. The fundamental doctrine that they preached was the death and resurrection of Jesus Christ. He was not afraid to talk about facts and meet their issues. He had nothing to gain by false issues. He would defend the resurrection, because, if that was gone, the corner-stone of the Christian religion—the whole was gone. "And if Christ be not risen," said St. Paul, "then is our preaching vain, and your faith is also vain."

MR. UNDERWOOD cannot overthrow a universal religion by little individual cases like those mentioned. There is something more than that to do in this debate. MR. UNDERWOOD did not really understand him about that Spiritualism. He said that if there were only one hundred millions of people in the world, and 99,999,999 of them believed in Spiritualism, and MR. UNDERWOOD only believed in Materialism, it would not prove it to be false, neither would the same argument applied to Christianity demonstrate it to be false. He applied the Spiritualistic argument because some claim that there are ten millions of Spiritualists in the United States, but that does not prove Materialistic doctrines wrong. It may be proved that Buddhism is true, and to a certain extent it was. He would read something about Buddhism, as MR. UNDERWOOD had.

This everlasting evidence from something else does not prove anything at all here. Spiritualism is the very opposite of Materialism, and they suppose their belief to be right, but that does not prove it to be right. It is true that there are many things taught in the pulpit by men called preachers of the Gospel of Jesus Christ, that

neither Christ nor Paul ever dreamed of, and he did not wonder that his friend had picked up some of them and fancied they form a part of Christianity. He was not responsible for anybody's theology.

MR. UNDERWOOD says that if he asserted that he saw a man in New York, who was dead and had come to life again, and that if he brought men here who saw him rise, you would not believe it. Thus you would give the lie to human reason. You would impeach those men's testimony of what they saw. If he said he saw a man dead who came to life again, unless you could impeach his testimony, you must accept or give way to it. You must impeach the testimony before you throw it aside. MR. UNDERWOOD then spoke about the darkness and the ignorance of the eighteen centuries intervening. He did not expect to hear that from the man who had written such a beautiful little book upon the glories of the Augustan age and the Roman Empire. Then to come here and talk about the ignorance and darkness of that age, when we go back to the Aristotles and Demostheneses, etc., of that period and accept them as models.

Now again, we have a new argument from that side of the house, in the corresponding phraseology of the New Testament. Well, certainly, that is a change, when we used to hear so much about the contradictions. That Matthew said this, and Mark that, and Luke the other thing. MR. UNDERWOOD says that we have no contemporaneous history, or any in the first century, proving the existence of Christianity. MR. BURGESS then read the following extract from Josephus:

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and

ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct to this day."

He also read the following from Tacitus:

"Nero, in order to stifle the rumor [as if he had himself set Rome on fire], ascribed it to those people who were hated for their wicked practices, and called by the vulgar, Christians; these he punished exquisitely. The author of this name was Christ, who, in the reign of Tiberius, was brought to punishment by Pontius Pilate, the procurator. For the present, this pernicious superstition was in part suppressed; but it broke out again, not only over Judea, whence this mischief first sprang, but in the city of Rome also, whither do run from every quarter and make a noise, all the flagrant and shameful enormities."

He also read a quotation from a work having reference to the writings of Celsus, the Infidel, who wrote in the latter part of the second century, and yet he quotes passages from the Epistles of St. Paul. He next read from Clarke's new work on the "Great Religions," in reference to Buddhism, to prove that it did not correspond with the Christian religion. Now, what have we gained here? He says:

"In the survey of this religion, he would show them that the idea of a life, revelation and resurrection, is not simply confined to one religion, but in some form has found its way into many other religions."

Now, if a fact was universal, was fundamentally prevalent everywhere, why is it that but one of these religions has worked such great changes in the world? He then resumed the train of his argument, which was interrupted in his former speech. He repeated his argument in regard to law, and said that if the doctrine of evolution be true, then must the Christian religion be true, since it is an evolution.

As these gentlemen say that law is inexorable, and cannot be other than right, then whatever comes to pass in the world of men must be right, if it is in accordance to this law. If he thought that this world was all the life

that he should have, he would ask some surgeon to cut out the restless spirit which makes him long for more. He would like to know who this mighty maker was who ruled the world before he died. But what was the object of the Christian religion? It first teaches man how to live, and when the grave claims the victim, then the Christian religion gives life.

MR. UNDERWOOD.

MR. UNDERWOOD, in his previous speech, stated that there were some who lived in the early centuries of the Christian Church, who did not believe in the humanity of Christ, and who looked upon him as a purely spiritual being, free from the incumbrance of an actual bodily organization. In maintaining this statement, he read the following extract from Taylor's *Diegesis*:

"Within the immediate year of the alleged crucifixion of Christ, or sooner than any other account of the matter could have been known, it was publicly taught that, instead of having been miraculously born, and having passed through the impotence of infancy, boyhood and adolescence, he had descended on the banks of the Jordan in the form of perfect manhood; that he had imposed on the senses of his enemies, and of his disciples, and that the ministers of Pilate had wasted their impotent rage on an airy phantom. Cotelarius has a strong passage to this effect, that 'it would be, as it were, to deny that the sun shines at mid-day, to question the fact that this was really the first way in which the Gospel story was related.' While the apostles were yet on earth, nay, while the blood of Christ was still recent on Mount Calvary, the body of Christ was asserted to be a mere phantasm."

Well might some doubt the resurrection. Is it strange that men at the present time should doubt the alleged facts of the Christian religion, when the opinion of the fathers of the early Christian Church demonstrate that they were matters of dispute in those early centuries? Again, why not believe in the miracles reported to have

been worked by early Christians of the Catholic Church, and of which we have more proof than we have of any New Testament miracles? Gibbon, in the "Decline and Fall of the Roman Empire," chap. 28, says:

"The grave and learned Augustine, whose understanding scarcely admits the excuse of credulity, has attested the innumerable prodigies which were performed in Africa by the relics of St. Stephen; and this marvelous narrative is inserted in the elaborate work of 'The City of God,' which the bishop of Hippo designed as a solid and immortal proof of the truth of Christianity. Augustine solemnly declares that he has selected those miracles only which were publicly certified by persons who were either the objects or the spectators of the power of the martyr. . . . The bishop enumerates above seventy miracles of which there were resurrections from the dead in two years, and within the limits of his own diocese. . . . The miraculous cure of diseases of the most inveterate, or even of preternatural kind, can no longer occasion any surprise when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being considered an uncommon event; that the miracle was frequently performed on necessary occasions by great fasting and the joint supplication of the church of the place, and that the persons thus restored to their prayers, had lived afterwards among them many years."

As we do not believe in these stories, is it strange that we should doubt the story that Jesus Christ arose from the grave, when we have no positive evidence of its occurrence? Now in regard to miracles. What evidence have we? Is there any stronger evidence in favor of miracles than there is in favor of witchcraft? No, there is not. And yet you believe in the former, and do not in the latter. Rev. Albert Barnes, the pious and learned American theologian, in one of his lectures on the "Evidences of Christianity," presents some of the objections of the Infidel in the following inquiries:

"A more material and important question still is, whether there is any stronger evidence in favor of miracles, than there is in favor of witchcraft, of sorcery, of the re-appearance of the dead, of ghosts, of apparitions? Is not the evidence in favor of these as strong as any that can be adduced in favor of miracles? Have not

these things been matters of universal belief? In what respect is the evidence in favor of the miracles of the Bible stronger than that which can be adduced in favor of witchcraft and sorcery? Does it differ in nature and degrees; and if it differs, is it not in favor of witchcraft and sorcery? Has not the evidence in favor of the latter been derived from as competent and reliable witnesses? Has it not been brought to us from those who saw the facts alleged? Has it not been subjected to a close scrutiny in courts of justice—to cross-examination—to tortures? Has it not convinced those of highest legal attainments; those accustomed to sift testimony; those who understood the true principles of evidence? Has not the evidence in favor of witchcraft and sorcery had, what the evidence in favor of miracles has *not* had, the advantage of strict judicial investigation, and been subjected to trial, where evidence should be, before courts of law? Have not the most eminent judges in the most civilized and enlightened courts of Europe and America admitted the force of such evidence, and on the ground of it, committed great numbers of innocent persons to the gallows or to the stake?

"I confess that, of all the questions ever asked on the subject of miracles, this is the most perplexing and the most difficult to answer. It is rather to be wondered at, that it has not been pressed with more zeal by those who deny the reality of miracles, and that they have placed their objections so extensively on other grounds."—pp. 161, 162.

He asked the same question, Why should we believe in the miracles of the Bible, and disbelieve those which are recorded in profane history? Also those which the Catholic Church universally believe, but which the Protestants almost universally reject. MR. BURGESS says that he must point out the defects in the morality of Jesus Christ. He would, when it came his turn to affirm a proposition.

His opponent asked, "If millions of women are still carrying fagots to burn millions of John Rogerses? No, they are not—but he believed that millions of women, as well as of men, are ready to throw away their lives in the cause of an error. There are millions who believe in Buddhism, and millions who believe in the Koran, and who are equally ready to throw their lives away to attest the sincerity of their belief. He brought forward the illustration of a woman, in order to show that the fact that the early Christians were ready to lay down their

lives, is no evidence of the truth of Christianity, unless they testified that they were eye-witnesses of the resurrection, which his friend had lamentably failed to prove. MR. BURGESS referred to the monumental records of Jesus Christ, the existence of the ordinances of the Lord's Supper and the baptism. But we know that both these ordinances existed under other names previously. Baptism existed before Jesus Christ came into the world. When Christianity adopted existing observances, it adopted among them the rite of baptism, which was common, as every student knows, to nearly all the religions of the East. The observance of Sunday was established by a decree of Constantine, which is in existence at the present time. The consecrated meal was familiar to the Essenes.

The speaker stated that a part of the Christian religion was a belief in a physical resurrection, but MR. BURGESS says, "No, Christianity does not teach that." He did not personally care whether the resurrection was physical or spiritual, but if he wished to, he could prove from the Bible that it teaches the idea of a physical resurrection; and Christ, we are told, rose bodily, and is declared the first fruit of them that slept. And he referred them to Thomas laying his hands in the body of Jesus Christ.

MR. BURGESS says further, that if the speaker should tell him anything, that he would have to believe it or impeach his testimony. This is one way to get out of it, certainly. He could bring a number of people to testify that they had seen and talked with invisible spirits, who were originally their fathers and brothers and sisters. They will not only affirm the truth of this statement, but will swear to it. This his friend did not believe. No,—he says it is antecedently incredible. If he were to tell them that he saw a dumb beast talking, or a snake speaking, they would disbelieve him. Why, because it was antecedently incredible. The evidence, therefore, must be strong in proportion to the antecedent incredibility of the event, and the antecedent incredibility is great in proportion to

its non-conformity with the established laws of nature. Next, his friend said that he should not speak so slightly of the Augustan age, since he had written a work lauding that age. When he spoke of the mists and darkness that had existed, he did not refer to the Augustan age; but to that long period of ignorance and fraud that succeeded the brilliant Augustan age. His friend must remember that the decadence took place after that time, and it is a remarkable fact that, in proportion to the rise of Christianity, so did the Roman genius, and virtue, and bravery, and learning fade away. When he spoke of the eighteen hundred years, he meant all the period between the rise of Christianity and the reformation. An age characterized by ferocity and superstition, when the smoke arising from the human hecatombs darkened the brilliancy of the sky, and the blood of earth's children was shed like water during long and terrible religious wars.

MR. BURGESS next said that the speaker had a new kind of argument. That now the similarity of passages in the New Testament is damaging, and on other occasions it is the contradictions which are brought forward. But the speaker used *both*, and when the proper time came he would bring up the absolute discrepancies, and show from the substantial disagreements, if time permitted, that the parties who wrote the gospels were not eye-witnesses of that which they wrote. MR. BURGESS referred to the history of Josephus as contemporaneous history, but every one of the quotations in Josephus have been shown to be spurious. Lardner and Warburton, and even the founder of the sect to which my opponent belongs, Alexander Campbell, rejected as a fabrication the celebrated passage in Josephus referring to Christ. He quoted from Tacitus, who wrote 150 years after Christ, and who doubts that the story had got into circulation by that time. Then he came to Celsus, who wrote in the middle of the second century, and says that Celsus quotes from the writings of Paul at that time. Who doubts it? But let him show

that the New Testament or the four gospels were in existence in the first century.

He next quotes from a book in regard to Buddhism. There is a great deal of discussion as to whether Buddha taught immortality. Some contend that he taught the annihilation of the soul. All that he (the speaker) endeavored to show was that he taught a lofty morality, and that whilst Christianity has brought millions under its sway, Buddhism has over four hundred millions of adherents; and that if Christianity has a large number of followers to-day, it is more than it is likely to have in the future. "Whatever comes to pass in existence in consequence with law must be right." There are thousands of things which come into existence in accordance with a law that we recognize as wrong. Indeed, every occurrence is in accordance with law, strictly speaking, but they are not all right, judged from a human standpoint. For instance, if you should go outside this building, and a brick fell upon your head, it would be in accordance with law, but you would not think, nor your friends would not think for that reason that the fracture of your skull was just right.

Look at the grasshoppers in Nebraska; we know that they came up in accordance with law, but we strive to prevent their coming. The people out there are killing them by millions. He believed that slavery was an evolution. It originally came into existence from sparing prisoners when captured in battle; keeping and reducing them to servitude, instead of killing them on the spot. From such rude beginnings was evolved the slave system and the slave code of ancient Rome and those of modern times. But although slavery has been brought into existence as a complex system, according to law, it does not follow that it is based on *justice* and *right*. So with religion—the Christian religion. It is, no doubt, an evolution, and its growth has been natural; but it does not follow that it must be true or right. Owing to man's ignorance and superstition, erroneous and pernicious systems grow,

like the system of caste in India, which is the curse of that land.

All religions are based on a recognition of the power we see exhibited in nature. That power is real. The errors of religion are not in recognizing this power, but in investing it with anthropomorphic attributes.

MR. BURGESS.

MR. BURGESS first called the attention of his opponent to the quotation having reference to the bodily presence of Christ, and did not imagine that it made any important figure in the discussion of this proposition. He next referred to the "antecedently incredible" argument based upon human experience, and said an Eastern king denied the existence of ice because he had not previously experienced its existence. My opponent cannot believe in the theories of evolution, because he has had no past experience, he knows nothing about protoplasm.

The speaker merely used this argument to show that the objections against the resurrection of Jesus Christ were wrongly based. His whole objection is that he has never seen a resurrection, and hence disbelieves it. MR. UNDERWOOD said that he did not think that the speaker would believe a man, if he said that he saw his father's spirit materialize.

The speaker, in answer to this, said that he never called an alleged fact of modern Spiritualism into question, until he had examined the whole of the evidence. Replying to the brick argument, he asked, "How were they going to help themselves?" He had a superior argument to that of MR. UNDERWOOD's, for he did not measure his time by an hour or two, but had an eternity to live, whilst MR. UNDERWOOD had but little time. The speaker would have ample time to examine into the mysteries of those things, which at present puzzled his friend so much. when MR. UNDERWOOD asks if you would believe him if he

said that he saw a dumb beast talk, (the speaker supposed he alluded to Balaam's ass,) or a snake speak; it is not very probable that you would believe him. But the speaker believed that animals did have a sort of language in which they made known to each other a number of ideas.

Now about the golden age period. Jesus Christ was born in that age. How did the superstition about the dead man coming to life again, rise out of an age like that? Why, it is a most improbable thing that a religion conceived in fraud should have converted the Roman empire and the barbarians of the North, and still rule to-day. There is a miracle for you, gentlemen.

Next MR. UNDERWOOD comes to the coinciding passages, and if he refers to those which he read, the speaker said that they did not agree in language. MR. UNDERWOOD said that the speaker could not bring quotations from the Scriptures in the first century. He could bring quotations from the writings of the first century, referring to the Christian religion. He then read from Lardner proving his statements. Will the gentleman be kind enough to tell the speaker when the first denial that Wm. Shakespeare was the author of the wonderful book called the works of Shakespeare, appeared? Would he tell when it first appeared that Bacon was the author of those works, and that Shakespeare was only a clown? Will he tell when it was first denied that George Washington had a little hatchet? Will he tell when it was first denied that William Tell shot the apple in two, placed on his son's head. Why have we no contemporary evidence of the truths of the life of Jesus Christ? Because no one thought it worth while to chronicle them as it was so well known, until Infidelity got on the rampage. MR. UNDERWOOD could no more lay his hand on the great persons of antiquity than the speaker could lay his hand on the head of Jesus Christ.

He resumed his argument on law, and said that MR. UNDERWOOD did not altogether say that it was not right for

the brick to fall, but that it was a misfortune, for there was no intelligence governing it. The Christian religion comes to us, and teaches and shows that there is a law of mind underlying the law of motion, underlying the law of matter.

The speaker then introduced a number of arguments to show the failings of the argument, that influences are produced by effect without stating the cause of the effect. He referred to the watch argument, and said that it was fallacious to suppose that the silver remained for a long time in the earth, and then commenced to tumble about until it formed the case; and that the iron, after a number of years of rest, suddenly became disturbed, and twisted and twirled until it formed a main-spring, and then jumped into the watch, and so on with the various parts of the works. No, we say that it is impossible; the watch must have had a designer. If, then, such a simple little thing as a watch must have had a designer, how much more must this mighty Universe, with its countless orbs, suns, moons, satellites and planets, each revolving and working in its regular order, have had one also. If MR. UNDERWOOD or his friends find a piece of flint, no matter how shapeless it may be, they at once jump to the conclusion that it was formed by a man, that it had a designer. And yet this Universe, which equally as much shows the existence of a designer, is only produced by law.

The speaker then commenced a magnificent peroration on the beauties of the Christian religion and the magnificence and the attributes of his God, and said that he attempted to prove nothing but the truths of the facts of the Christian religion, and the principles which had made it invaluable to men. Some of the facts MR. UNDERWOOD had denied, and some he had admitted. He rejected the life and resurrection of Jesus Christ, and some of the proof itself. But those facts the speaker contended he had established beyond the probability of a firm basis upon which to build a doubt. He had shown that above

all there was an intelligence which ruled, formed and directed the evolutions of matter, and whom the New Testament called the one Supreme, Intelligent Being, the ruling God. He had shown that the great doctrines of the Christian religion, whether true or false, have continually grown, until to-day they govern the whole of Europe, this continent, and influence the rest of the world. Whilst this one religion has been, and is making such rapid progress, the religions of Zoroaster and Brahma are either dead or at a stand-still. These are not only the facts of the Christian religion, but the truths as shown in the New Testament. It remained for him to-morrow to show whether or not it was of divine origin.

MR. UNDERWOOD.

MR. UNDERWOOD, commencing the closing speech of the first day, said that he had shown that the existence of a God and the immortality of the soul formed parts of all religions, and asked why his opponent should use such an outburst of eloquence to demonstrate this in connection with the Christian religion, when every religion teaches the same. All that he has said was said by Thomas Paine in his "Age of Reason." There we find his idea of an Almighty in the following words:

"I believe in one God, and no more; and I hope for happiness beyond this life.

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.

"Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see in it the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful."

Thomas Paine who rejected all pretended book revelations, wrote that, and yet our friend dashes into a flight of eloquence about the immensity of the Universe, the power of God and the desirability of the immortality of the soul in order to prove a proposition which requires him to establish not simply what a man may believe and yet be an Infidel, but that God has made an objective revelation, that Jesus Christ was miraculously born; that he rose from the dead, etc. These must be proven before the proposition can be admitted to be established. He was ready to discuss the question of a Deity at a proper time; but as this proposition required his opponent to prove the truth of Christianity, a special religion, based largely on miracle and supernaturalism, he hoped MR. BURGESS would not forget the work before him and spend his time in trying to prove what, even if proven, only establishes what is held in common by Mohammedans and Pagans. He finds it more easy to deal in generalities about God and immortality, when there is no time to discuss these subjects, than to keep to his subject and endeavor to show that of all the religions of the world, Christianity is the true one and divine in its origin.

MR. BURGESS referred to the story of the king and the king who denied its existence, and said that for the same reason, the speaker did not believe in the resurrection of Christ and the fall of Adam. "He reasoned from experience," said his friend, "so did the king when he denied the existence of ice, but they both reason from a limited experience." The king had no right to speak in such terms of the country which he had never seen; but we do know all about the land of Judea, and unlike the king of Siam, we know something definite of the region of which we speak. We know that men died in Judea 1800 years ago as they did in Rome; and that they rose from the dead is contradicted by the silence of historians, and sustained by no evidence whatever. Let us read what Hume has to say on this subject:

"But suppose that all the historians who treat of England should

agree that, on the first of January, 1,600, Queen Elizabeth died; that both before and after her death she was seen by her physicians and the whole court, as is usual with persons of her rank; that her successor was acknowledged and proclaimed by the Parliament; and that, after being interred a month, she again appeared, resumed the throne, and governed England for three years. I must confess, that I should be surprised at the occurrence of so many odd circumstances, but should not have the least inclination to believe so miraculous an event. I should not doubt of her pretended death, and of those other public circumstances that followed it. I should only assert it to have been pretended, and that it neither was, nor possibly could be real. You would in vain object to me the difficulty and almost impossibility of deceiving the world in an affair of such consequence. The wisdom and solid judgment of that renowned Queen, with the little or no advantage that she could reap from so poor an artifice, all this might astonish me; but I would still reply, that the knavery and folly of men are such common phenomena, that I should rather believe the most extraordinary events to rise from their concurrence, than admit of so signal a violation of the laws of nature."

The speaker had no right to say that which he had not experienced would not take place, but he did have a right to say that things which occur to-day took place in accordance with natural law. If a man says a thing has transpired which is unquestionably in contravention of natural law, we have a right to deny it, for the same experience that teaches that new, unusual and extraordinary events are liable to occur, such as we have never seen, also teaches that thus far they have invariably been found to belong to the domain of law and causation. When Mr. BURGESS read Herodotus, he read it as the speaker did, and in reading about the oxen speaking when they were driven to the altar to be sacrificed, does he believe it? No! In reading the history of Rome, does he believe that it rained down milk from the heavens? No; because it is contrary to the laws of Nature. If five or six persons were to swear here that a man rose from the dead, you would reject it. Why does he reject such stories, when he believes that a man rose from the dead more than eighteen hundred years ago. MR. BURGESS

said that the speaker believed that man came from a monkey. He neither believed nor ever taught anything of the kind in the sense in which he would have you view the subject. Darwin and other scientific men hold that in immense periods of time, by slight modifications, species have been changed, and that by these natural causes, man, as he now exists, has been developed from ape-like conditions—not that man has descended from any living species of monkeys, as MR. BURGESS imagines. Theologians ought to *understand* the scientific theories that they ridicule. MR. BURGESS said that he did not see any traces of the changes. But he did, though MR. BURGESS did not see anything of his anthropomorphic God, that he pictures to us, when he made man out of mud, and perhaps set him against a fence to dry, then walked up to him and muttered some cabalistical language and breathed into his nostrils the breath of life. He says that “Jesus was born in the golden age.” The speaker in referring to the darkness and ignorance, did not allude to the golden age, but to the period between that time and the fourteenth century. MR. BURGESS said that the passages which the speaker quoted were not coincidences. The passages which he read are amongst those which have brought scholars to the conclusion that the persons wrote about that which they did not know; that they derived their writings largely from previous sources, quoting sometimes verbatim, and at others changing the narrative to suit their fancy, or to correspond with other oral and written traditions in their possession.

Here is what Dr. McNaught says about the gospels and their authorship:

McNaught, pp. 110, 111, “On the Inspiration of the Bible.”

“That Matthew, Mark, Luke and John wrote the compositions attributed to them, we believe, merely because these compositions bear their names, which is but little proof, when it is remembered that early in the history of the Church it was held to be no fault, but an allowable, if not a praiseworthy, pious fraud, to pass off any writing that could be useful, as coming from the hands of an apostle

or some companion of the apostles. Who the three first evangelists were, we have only the vaguest tradition to inform us. Why books which were read in the Christian congregations, and highly esteemed, like the first epistle of Clement to the Corinthians, and the other writings of the Apostolic Fathers, should have been ultimately excluded from the Canon, it is not easy to explain, especially when it is remembered that, down to the days of Eusebius (A. D. 320), and indeed much later, the gravest doubts were entertained as to the canonicity of the Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude, and the Revelations of John. So much, and far more, of confusion and uncertainty hang over the history of the New Testament Canon, no less than the Old."

He might quote from other writers to show that we have no evidence those books were written by Matthew, Mark, Luke or John, and that they were not written until the second century, nearly one hundred and fifty years after Christ. What we ask MR. BURGESS to do is not to prove that Christianity was in existence the first century; but that these four gospels were written in the first century. That he cannot do. We find that in nearly all religions, persons have written favorable books and ascribed them to names which it was thought would gain importance for them. Max Muller tells us it was so in the Hindu religion, soon after the death of Buddha. MR. BURGESS next spoke about design, and says, if we saw a fossil down in the earth, or found an instrument bearing some traces of human workmanship, the archæologists would try to prove it to be of human origin. He failed to see where the argument applied, as we do know that those flint arrow-heads, etc., were made by men for a certain purpose, by their resemblance to rude weapons made by savages to-day; but as we have never seen a Universe made, we do not know of any Universe known to have come from a God, with which we can compare the one in question. What logic is this in arguing from arrow-heads, that God created out of nothing the solar and stellar systems that fill the immensity of space? He was

not, in the discussion of this proposition, bound to say anything about his unbelief in a God, but he never shirked a defence of his honest opinion, when there was an opportunity to enunciate it. I am willing to compare my views, as to reasonableness, with those of the Bible.

The theologians would have us believe that God sent this world into existence in a short space of time, and that it got out of order because a serpent tempted our ancient mother. The world became so wicked that God was determined to drown it. The flood was sent and everybody drowned with the exception of eight persons. The earth got wicked again, and God is born, nurses in the arms of a woman, grows to manhood, is arrested as a criminal, put to death on the cross, saying whilst dying, "My God! my God! why hast thou forsaken me." And then unless you believe this, you are to be doomed to eternal punishment hereafter. If that was not Christianity, he did not know what it was. And yet this great being who has designed all the Universe, according to the statement of this gentleman, never had a designer. If he can exist from all eternity, whom we have never seen, what absurdity is there in supposing that matter which we see everywhere around us has existed forever. Which is the more reasonable position of the two?

They laugh at us because we believe that we have ascended from a lower stage of creation, but he would rather believe that he had ascended from an ape, than that we are "the degenerate sons of an illustrious ancestry," than that we came down from a fallen Adam. The general impression is, that God made man by a miracle.

Hugh Miller says "a miracle is something brought in to show something that we know nothing about." The speaker, in concluding, traced the origin of life upon the globe from its first cooling until animal life developed into man. He believed all living organisms were evolved by natural causes, and man, the highest, is no exception; and he believed in no God, unless that word be used as he

was not accustomed to use it, as representing the incomprehensible powers and energies of nature.

SECOND DAY.

PROF. BURGESS.

MR. BURGESS, after a brief review of the arguments of the preceding day, said that the New Testament did not teach about people going down to hell and boiling in brimstone. Dogmas and creeds might. He invited his hearers to observe that the very worst that the New Testament does teach is, that the wicked part of mankind will suffer precisely as MR. UNDERWOOD's doctrine says *all* mankind will. His doctrine sends all to non-existence, and the New Testament only sends the very unbelieving there, and saves the rest for everlasting life.

He introduced the evolution theory to show that there was a time in the world when there was no life of any sort, and that life had come by some means. That MR. UNDERWOOD's theory of bringing the life of millions out of nothing, or where there was no life, was just as incredible as for that same power to restore life into a body where life once was. Is it not easier for a law to take a body already made and put life into it, than to put life into a body where there was no life nor no body?

But he would give them another idea, and test human skill, and then law. Suppose he held a grain of corn in his hand, at the end of which there was a germ. If he took his penknife and cut out that germ, would the grain

grow? No. Could science, or chemistry, or electricity, put it back again and make it grow? Or could even Tyndall do it? Certainly, it would be easier to put the germ into the grain of corn, than to make the corn and then put the germ in.

Now for the New York case, for the last time. MR. UNDERWOOD says that we would not believe the story of a man rising from the dead in that city. Certainly not, unless there was something important at the back of it. But suppose that the characters of all the women and men in the country rested upon it, would we not enquire whether it was a falsehood or a fable. Again, MR. UNDERWOOD uses the argument of antecedent experience. The speaker had already shown the fallacy of that argument. He referred to the lost arts of porcelain-painting, etc., and asked if we would say that they were false because we had lost the arts. He introduced the stories of Tell and Washington to show that they were not called into question until the direct proof had passed away, and said that the New Testament books were not called into question until their origin had been lost sight of.

MR. UNDERWOOD demands a proof for New Testament truth that he cannot get for another book. Now there is a question that always filled him with curiosity, and he had asked MR. UNDERWOOD and others to explain it to him. It is exceedingly difficult for Freethinkers to believe a fact that has had the accredence of a number of persons during eighteen hundred years, because it is so far back; and yet they talk about men living on the earth for millions of years, and think a lapse of five or six millions of years as nothing.

He had established the truth of the facts of the New Testament beyond a doubt, and unless people are determined to doubt, he would prove the divinity of it also. He next read from Mr. Tyndall's Belfast speech, to prove that Mr. Tyndall did not deny the existence of a Creator :

"The origination of life is a point lightly touched upon, if at all.

by Mr. Darwin and Mr. Spencer. Diminishing gradually the number of progenitors, Mr. Darwin comes at length to one 'primordial form,' but he does not say, as far as I remember, how he supposes this form to have been introduced. He quotes with satisfaction the words of a celebrated author and divine who had 'gradually learned to see that it is just as noble a conception of the Deity, to believe he created a few original forms, capable of self-development into other and needful forms, as to believe that he required a fresh act of creation to supply the voids caused by the action of his laws.' What Mr. Darwin thinks of this view of the introduction of life, I do not know. Whether he does or does not introduce his 'primordial form' by a creative act, I do not know. But the question will inevitably be asked, 'How came the form there?' With regard to the diminution of the number of created forms, one does not see that much advantage is gained by it. The anthropomorphism which it seemed the object of Mr. Darwin to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude."

He did not think Mr. Tyndall much of an Infidel, at whose feet he sat every year, and hoped to do so for years to come. He read from the same speech the following extract:

"We need clearness and thoroughness here. Two courses, and two only are possible. Either let us open our doors freely to the conception of creative acts, or abandoning them, let us radically change our notions of matter. If we look at matter as pictured by Democritus, and as defined for generations in our scientific text books, the absolute impossibility of any form of life coming out of it would be sufficient to render any other hypothesis preferable, but the definitions of matter given in our text books were intended to cover its purely physical and mechanical properties. And taught, as we have been, to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could arise. But are the definitions complete? Every thing depends on the answer given to this question. Trace the line of life backwards, and see it approaching more and more to what we call the purely physical condition. We reach at length those organisms which I compared to drops of oil suspended in a mixture of alcohol and water. We reach the *protogenes* of Haeckel, in which we have a type distinguishable from a fragment of albumen only by its finely granular character. Can we pause here? We break a magnet and find two poles in each of its fragments. We continue the pro-

cess of breaking, but how ever small the parts, each carries with it, though enfeebled, the polarity of the whole."

Again Mr. Tyndall, in speaking of Mr. Spencer, says:

"With him, as with the uneducated man, there is no doubt or question as to the existence of an eternal world. But he differs from the uneducated who thinks that the world really is what consciousness represents it to be. Our states of consciousness are mere symbols of an outside entity which produces them and determines the order of their successions, but the real nature of which we can never know. In fact, the whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job, can man by searching find this power out."

A pool of stagnant water can bring forth a lot of mosquitoes, but Mr. Huxley or Mr. Darwin, *with all their science, could not create them*. They could not even bring forth the germ of life in such an insignificant thing as a mosquito. He read several other statements in favor of his position, and said that Bible men are not afraid of scientific truths. He now came to the question of miracles, which had been defined as a suspension of a natural law, or an over-ruling of it. A miracle is but a connecting link between the possible and the impossible. The word miracle meant something to be wondered at. Miracles are always being performed around us. They so act that we do not notice them. Take the revolving of the earth around the sun, it is every day and every hour a miracle.

MR. UNDERWOOD referred to the turning water into wine. What are the facts? Here is the water and here is the wine. Jesus merely did what the grape vines are doing every day, The one is mediate and the other immediate. That power which is in the grape vine you call law. You pass laws to hang men for murder. but do the laws catch the murderer and hang him? Not so; you are obliged to get the services of a live sheriff. Is not will a portion of law, and is not every law an expression

of will? The grape vine turns the water into wine in obedience to law. But what is the will behind the law which causes it to turn the water into wine?

MR. UNDERWOOD.

MR. UNDERWOOD said that his friend was not satisfied with his closing remarks. (MR. BURGESS—"Perfectly.") If perfectly, why take nearly the whole of his speech to repudiate them? As for the arguments for a God, he was not aware there were any arguments in them. He had simply made an appeal to popular prejudice. He did not say there was no argument in the theory of design in matter, whether he believed it or not. What he did say, was: first, that he had not ever stated with anything like precision or correctness, the design argument; and in the second place, that if the being of a God and the immortality of the soul were overwhelmingly demonstrated by Mr. BURGESS, still he would only have shown what is as much a part of paganism as of Christianity. I do not object to his maintaining and spending his time on these two doctrines—he knows he can indulge in generalities on these subjects and divert attention from his inability to prove the special claims of his religion—but I insist he shall not make it appear that the truth of Christianity and the establishment of his proposition follow from these two doctrines, even if they be true. That is the point I urge. I admit that the existence of a God and immortality are a part of Christianity; but they constitute that general element of religions, and their truth does not involve the acceptance of the New Testament and Christianity, any more than it does the acceptance of the Koran and Mohammedanism. The speaker admitted that there was a great deal that was true in Christianity, but it was not essential in the discussion. The golden rule, a part of the morality attached to the doctrine of Christianity, he

acknowledged to be good; but it did not follow that he was bound to adopt all the teachings of the New Testament. It was the special element of Christianity that must be foremost and primary in this discussion. Mr. BURGESS also said that the speaker tried to argue from universals to particulars, in alluding to the old woman carrying fagots to increase the fire around the body of Joan Rogers, and that he got out of it by saying there are thousands and millions of men and women ready to die for their belief. The speaker used that illustration merely to show that persons may be sincere and yet be in the wrong; and that that old woman's conscience told her she was doing quite right, when we all believe she was doing wrong. So with the martyrs, their death only proves the sincerity with which they upheld their belief, and not the truth of it. If they had died testifying a personal knowledge of that which they taught it would raise a more important question. But none of them can be proven to have died in a defence of what they saw. And then we must not forget the ignorance and superstition of the early adherents of Christianity. Mr. BURGESS said that the speaker believed in the total annihilation of the human race, and further stated that the Bible only says that the worst punishment in store for the wicked of mankind is annihilation. The prevalent belief of the orthodox world is not that men will be buried in oblivion, but that they will live in a state of happiness, or misery and punishment. The speaker believed that there are passages in the Bible which stated that a portion of mankind should suffer torment in a state of consciousness. The gentleman spoke about miracles, and seems to dispute the idea that experience is necessary to base a belief in the truth of them.

The following extract from Hume, is sufficient answer to that statement:

"A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof

against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable that all men must die; that lead cannot of itself remain suspended in the air; that fire consumes wood, and is extinguished by water, unless it be that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or, in other words, a miracle to prevent them? Nothing is esteemed a miracle if it ever happen in the course of nature. It is no miracle that a man seemingly in good health, should die of a sudden; because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle that a dead man should come to life, because that has never been observed in any age or country. There must, therefore, be a uniform experience against every miraculous event, otherwise the event would not merit that appellation. And as a uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed, or the miracle rendered credible, but by an opposite proof, which is superior."

The speaker asked Mr. BURGESS if there was any process in Nature by which a dead man came to life. The experience of all mankind shows that there is no instance of any man coming to life after he had been dead, and this antecedent improbability based on universal experience, is sufficient to destroy all stories of such a character. "If the Darwinian theory be true, why not the resurrection? Why not a body have life placed in it when the body is provided, as well as a law create a body with life out of nothing?" He might as well ask, why not monstrous horses, etc., with wings come into existence? Why not—because it would be contrary to the working of the laws of Nature, contrary to all that we have seen and known. All probabilities are founded on experience. We have experience—universal experience—all over the world and for centuries, that dead men do not come out of their graves. Have any had experience that life on this globe did not commence by natural law—in a low condition, just above the inorganic state, a mere speck of protoplasm, and that in the course of ages the forms of life, by gradual modifications, did not become more and more

complex, until finally the present species came? To say such was *not* the case, positively, we must not only ignore much that we see to-day pointing to the theory, but we must be able to see that species came by some other method. Have we such experience? Surely not. But universal experience says, whenever men have lived and died, bodily decomposition has taken place; and this experience is not contradicted by one authenticated case of a resurrection from the dead. But MR. BURGESS would have us accept the story of the resurrection, a miracle, within the historic period, in a country and age with which we are acquainted, even though it is contradicted by science and universal experience alike; simply because owing to our ignorance there is a mystery connected with the origin and development of forms in early periods, of which we have no experience. There is logic for you; the logic of a theologian. You cannot find a justification in science for the raising of a man from the dead; it is contrary to all facts of science. MR. BURGESS did not believe in some of the miracles which the speaker mentioned, because nothing depended upon them. Take the miracles performed by the disciples of Buddha. Read those occasioned by Mahomet; a great deal depends upon them, because the faith of millions depends upon their truth. He rejects the stories of materializations of Spiritualists for the same reason that the speaker rejected those of Jesus Christ; and the Spiritualists say their phenomena are entirely natural, and not miraculous. The speaker answered the statements referring to Shakespeare, at length, saying there was no analogy between their genuineness and that of the gospels, as the earliest intimation as to their authorship comes from Irenæus, who gives a tradition from somebody else. There was no original general belief that they were written by Matthew, Mark, Luke and John, as there was a recognition of Shakespeare as the author of his dramas. Irenæus said that there must be four gospels, because there were four quarters of the world, and four ways for the wind to blow.

These books were afterwards selected from a multitude, and some of the apocrypha are just as good writing as the canonical portion of the New Testament. These gospels came into existence in the same way as those in the Buddhist religion. The speaker then read a portion of Prof. Max Muller's "Science of Religion," relating to Buddhism, to show that during the life of the teacher, no record of the events, or the miracles performed by him was ever kept by those who followed him, and that it was not until after he was dead, that they commenced to collect anything that would tend to his credit; and anything that reflected on his character was destroyed. This was exactly the case in regard to Christianity. The extract that he had read was from Prof. Max Muller, who had the name of being a Christian.

MR. BURGESS said, that when he spoke of the eighteen hundred years, that was something; but the speaker spoke of millions of years as nothing, when it separated him from the origin of man. In those eighteen hundred years, all the books that contradicted the Bible, were burned as dangerous, and many that harmonized with it were destroyed as useless. During a portion of those eighteen hundred years, men were busy, not only in destroying evidence that was true, but fabricating and forging false evidence to deceive the world. So says Mosheim, and so say all competent historians. But the volume of Nature has never been thus tampered with. The rocks, formed millions of years ago, exist to-day, and we are acquainted with the process of their formation. Time has rendered illegible, some portions of the volume; but Nature has never been manufacturing false evidence to mislead and deceive. Further than this we have learned many of Nature's methods and principles, and seeing the changes to which they lead, and having evidence that they have prevailed in the past, by proper and legitimate reasoning, we come to the conclusion regarding the origin and changes of species. If we depended upon the testimony of men who *died* millions of years

ago, it would be a difficult thing. MR. BURGESS had read them a statement striving to show that Mr. Tyndall was not very objectionable in his views; and now the speaker would read them one from Tyndall's "Reply to his Critics."

"They [the theologians] can only point to the book of Genesis, or some other portion of the Bible. Profoundly interesting, and indeed pathetic to me, are those attempts of the opening mind of man to appease its hunger for a cause. But the book of Genesis has no voice on scientific questions. To the grasp of geology, which it resisted for a time, it at length yielded like potter's clay; its authority as a system of cosmogony being discredited on all hands by the abandonment of the obvious meaning of its writer."

Prof. Tyndall was just as heterodox as the speaker was.

MR. BURGESS.

MR. UNDERWOOD said that the ordinances of the Baptism and the Lord's Supper were pre-existent to the time of Christ; if so, then Christ acted wisely in utilizing existing habits of the Jews to prevent a conflict between the old and the new.

MR. UNDERWOOD uses his limited experience to attest the never varying action of law, which he says has been in existence for millions of years. If MR. UNDERWOOD'S experience swept over the whole Universe, if he were familiar with all the customs, with all the habits and deeds of all nations and ages, then he might apply it. If experience was to be applied to test the utility of new inventions, then they would all be useless, all be false. See the American Reaper and other inventions. If MR. UNDERWOOD had seen the first, he would have said, "Oh, it is of no use, it is contrary to our experience." He says that all these things occur in accordance to natural laws. But is one human mind capable or not of grasping human law. The speaker had something more than specious

argument here. If MR. UNDERWOOD understands about all law, then his argument is very good. Mr. Babbage made a calculating machine, which worked very well for a time, and suddenly got of order, and equally as sudden got right again, and has gone on so ever since. Now in regard to the horses, if they were created according to this law (without any intelligence,) they would have just as likely been a million feet high, instead of sixteen hands. He tells us that changes have taken place, but will he tell us when the first change began? Mr. Tyndall truly says that the book of Genesis can have no voice in creation. Truly so, for it is not a scientific book. The speaker would ask MR. UNDERWOOD if Buddha was a true character or a real one, or if Jesus Christ was a false one. If Buddha was a real character, one may look for something to grow out of it. If Christ was a real character, it was impossible to prove that Christianity was founded on a falsehood, and grew up to such a magnitude and came to be so respected. If it is false, how came it to develop into such a gigantic power to work more good for humanity than any other religion?

MR. UNDERWOOD says that we have no evidence of Christianity in the first century. Here is a letter from Pliny the younger, to the Emperor Trajan. Pliny was born in the year 61 after Christ:

"Sir: It is my constant method to apply myself to you for the resolution of all my doubts; for who can better govern my dilatory way of proceeding or instruct my ignorance? I have never been present at the examination of the Christians [by others], on which account I am unacquainted with what uses to be enquired into, and what, and how far they used to be punished; nor are my doubts small, whether there be not a distinction to be made between the ages [of the accused]? and whether tender youth ought to have the same punishment with strong men? Whether there be not room for pardon upon repentance? or whether it may not be an advantage to one that had been a Christian, that he has forsaken Christianity?

"Whether the bare name, without any crimes besides, or the crimes adhering to that name, be to be punished? In the meantime I have taken this course about those who have been brought before

me as Christians: I asked them whether they were Christians or not? If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions. If they persevered in their confessions, I ordered them to be executed; for I did not doubt but, let their confessions be of any sort whatsoever, this positiveness and inflexible obstinacy deserved to be punished.

"There have been some of this mad sect whom I took notice of in particular as Roman citizens, that they might be sent to that city. After some time, as is usual in such examinations, the crime spread itself, and many more cases came before me. A libel was sent to me, though without an author, containing many names [of persons accused]. These denied that they were Christians now, or ever had been. They called upon the gods, and supplicated to your image, which I caused to be brought to me for that purpose, with frankincense and wine; they also cursed Christ; none of which things, it is said, can any of those that are really Christians be compelled to do: so I thought fit to let them go. Others of them that were named in the libel, said they were Christians, but presently denied it again, that indeed they had been Christians, but had ceased to be so, some three years, some many more: and one there was that said he had not been so these twenty years. All these worshiped your image, and the images of our gods; these also cursed Christ. However, they assured me that the main of their fault, or of their mistake, was this: That they were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as to a god, alternately; and to oblige themselves by a sacrament [or oath] not to do anything that was ill; but they would commit no theft, or pilfering, or adultery; that they would not break their promises, or deny what was deposited with them, when it was required back again; after which it was their custom to depart, and to meet again at a common but innocent meal, which they had left off upon that edict which I published at your command, and wherein I had forbidden any such conventicles.

"These examinations made me think it necessary to enquire by torments what the truth was; which I did of two servant maids, who were called "Deaconesses:" but still I discovered no more than that they were addicted to a bad and to an extravagant superstition. Hereupon I have put off any further examinations, and have recourse to you, for the affair seems to be well worth consultation, especially on account of the number of those that are in danger; for there are many of every age, of every rank, and of both sexes, who are now and hereafter likely to be called to account, and to be in danger; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is

reason to hope, may be stopped and corrected. To be sure, the temples which were almost forsaken, begin already to be frequented; and the holy solemnities, which were long intermitted, begin to be revived. The sacrifices begin to sell well everywhere, of which very few purchasers had of late appeared; whereby it is easy to suppose how great a multitude of men may be amended, if place for repentance be admitted."

The speaker next read a statement to show that the books of the Bible were collected and bound before the time of Marcus Antoninus. After which he read a statement from Prof. Tyndall, on Heat as a mode of motion, in which it was set forth, that if the sun was a block of coal of an immense size, it would have burned out in five thousand years. What law can account for the fuel which supplies the fire in the sun, which would burn itself out in five thousand years, and yet has burned for millions of years? Having read a little science, he read them something philosophical from Descartes, to the effect that as the idea of a God was universally manifested in the minds of men, it could not be attributed to any peculiar race, and could only be imprinted within them by the actually existing God. Here is all the proof of miracle that is needed, and gives us the idea that God is within man and invests him with all the attributes of infinity and eternity. The finite cannot understand the infinite. The created cannot soar above the creator. Obie says that "all human knowledge springs from revelation and faith." The speaker referred to the different trees gathering up the moisture and particles from the earth, and yet one produces apples, another peaches, a third pears, and so on. That is a miracle and yet no one denies its reality. If you take a split from a pear tree and graft it into an apple tree, you see the apples still grow on the other parts of the tree. The moisture rises up the stem of the tree, it produces apples, up unto the branches, still producing apples, until it comes to the place where the split of the pear tree has been grafted into the apple tree, and passes up the graft.

Does it produce apples? No—behold, you have the miracle of pears growing upon an apple tree.

It was not sufficient to tell him that these number of varieties in animal and vegetable life came up according to law. But you must tell him who put the law there, to cause them to come up. Is law a living being? If it only is a dead thing, and is the expression of a will, then it is a proof of the existence of a power behind that will. The facts of the New Testament religion are, therefore, not only true as facts, but are of necessity divine. The immortality of the soul is not a doctrine of the New Testament. There is not a word about it in the book. If there is and any man will prove it to him, he would yield the point. Paul talks of the immortality of the body, and says: "This mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then shall be brought to pass the saying that is written, Death is swallowed up in victory. But thanks be to God through Jesus Christ, we shall enjoy that immortality, The very law which creates man to-day, has the power to create him forever.

MR. UNDERWOOD.

MR. UNDERWOOD said that his opponent stated that a miracle was only a connecting link in a chain of causation. That statement not only destroys the general idea of a miracle, but destroys the meaning attached to it by the whole civilized world. If then it is not in accordance with law, it is not a miracle; and if Jesus Christ rose from the dead in accordance with natural law, then it would not be a very remarkable thing if a man were to rise to-morrow and it would prove nothing, and his case will fall to the ground at once. The resurrection of Christ, being entirely natural, of course, the special power of God was not needed, and my friend should never appeal

to it again in proof of the supernatural character of Christianity. MR. BURGESS says that his position was established, unless people came here determined to believe otherwise. He would not say such a thing as that, as he hoped the people who came here were determined to judge from the amount of evidence brought before them. MR. BURGESS further stated that unless the speaker established his position, his case was gone. It was not his place to establish a position, but rather MR. BURGESS', who has undertaken to prove a proposition; and if he goes into metaphysical speculations about God, he only consumes his time, without proving anything. If he can show that there is something in his theology which teaches him more about the Unknown, than the speaker knows, he will be glad to learn it. His duty—I must remind him again, for he seems to forget the question 'we are discussing—is to prove that the New Testament is true in fact and of divine origin. It may be true that God is in existence, and so with many other ideas; but still it may be untrue that Jesus Christ is of divine origin. The question is, has he established his first position in proving all the points that have an important bearing on the case?

The speaker was glad that MR. BURGESS studied under Tyndall. He says that "we must either accept the creation or change our idea of matter." That is what the speaker had contended for; that the teachings of theologians and others in regard to matter, are superficial and false. It has been regarded as inert and dead; but the word should include all the activities of the Universe. As Tyndall says, matter contains "the power and potency of every form and quality of life." This is what Prof. Tyndall says in reference to the creative hypothesis:

"As far as the eye of science has hitherto ranged through Nature no infusion of purely creative power into any series of phenomena has ever been observed. The assumption of such a power to account for special phenomena has always proved a failure. It is opposed to the very spirit of science, and I therefore assumed the responsi-

bility of holding up in contrast with it that method of Nature which it has been the vocation and triumph of science to disclose, and in the application of which we can alone hope for further light. Holding, then, that the nebulae and all subsequent life stand to each other in the relation of the germ to the finished organism, I re-affirm here, not arrogantly, or defiantly, but without a shade of indistinctness, the position laid down in Belfast.

"Not with the vagueness belonging to the emotions, but with the definiteness belonging to the understanding, the scientific man has to put to himself these questions regarding the introduction of life upon the earth. He will be the last to dogmatize upon the subject, for he knows best that certainty is here for the present unattainable. His refusal of the creative hypothesis is *less an assertion of knowledge than a protest against the assumption of knowledge* which must long, if not forever, lie beyond us, and the claim to which, is the source of manifold confusion upon earth."

MR. BURGESS said that the turning of water into wine was only what was regularly taking place in accordance with law. The cases of the miracle of Christ and the formation of juice in the grape are not analagous. The one is by a slow growth and by the assimilation of qualities necessary to produce the juice, and the other is the sudden production of wine from water, in which all the constituents of wine do not exist. We see that the growth of the grape is in accordance with natural law, and is under the observation of all; but, because of that, would you believe that a person can turn water into wine? The speaker again repeated his statement, that judging from our experience, it cannot be done. For our experience shows that wine comes from the fermentation, and it is impossible that any person could make it in a moment, and make it from water alone. The same is true in feeding the multitude with five loaves and two fishes. Even supposing that there is a power that could do these things, is there any reason to believe that it would do it or *has* done it? Even supposing that power could raise a person from the dead, is there any evidence to prove that he did do it? In referring to the letter of Pliny, MR. BURGESS said that Pliny was born in the year sixty-one, but he did

not tell us the time when he wrote the letter. It was written about the year 110, about eighty years after the death of Christ. He wrote to Trajan, when he was a pro-consul in the province of Bithnia. And what does it say about the gospels, or the miracles of Christ? Nothing. The letter is utterly irrelevant. The speaker's statement was, that MR. BURGESS could not bring up the testimony of any individual to prove that the gospels were written by Matthew, Mark, Luke and John. Pliny says nothing about this, and only speaks of the existence of Christians. The very letter to which MR. BURGESS appeals, does not contain one word as to when these gospels were written.

The speaker objected when MR. BURGESS defined Christianity, as his definition was not broad enough. MR. BURGESS said that it was simply the doctrine of a life. The speaker said that it inculcated more than that, the doctrine of the resurrection, a personal God, a personal devil, etc., and finally, at the latter part of the debate, MR. BURGESS brings up the idea of a personal God. The speaker said that if MR. BURGESS did prove the existence of a personal God, although it is a part of Christianity—as it is of paganism and Mohammedanism—he would only have established that which Thomas Paine taught when he wrote his “Age of Reason.” He will only have established that which is believed by many men who reject the Bible, and it will not establish his position. MR. BURGESS also tells us that reason is a liar, unless it has some other standard. The speaker supposed the Bible was that standard, and in order to ascertain if the Bible was that standard, he must use his reason. Then if his reason was at fault, how could he rely upon his belief? The speaker did not think that MR. BURGESS would have stated his position so strongly if he had used more reflection. In referring to the evolution theory, MR. BURGESS asked where the first variation commenced. Of what use is it for MR. BURGESS to use this as a weapon against the speaker, whilst so many Christians accepted evolution

and endeavor to prove that it harmonizes with the Bible. Even a minister in this very town, whom he much respected and had a slight acquaintance with, had given a very clever lecture to prove that the first chapter of Genesis and the evolution theory agreed. The Christians are taking advantage of this, as it presses on the public mind.

We have not time in this debate even to state the theory of evolution, and yet Mr. BURGESS spends most of his time in asking questions which science has not yet fully solved; and if we frankly say that in the present state of the human mind, it is not possible to explain all the mysteries of Nature, he looks wisely at us, and then seeks to impress the audience that our admission is evidence of the truth of his proposition! When a distinguished and experienced advocate of Christianity has to resort to such transparent subterfuges, his cause must be weak indeed!

MR. BURGESS.

MR. BURGESS, in coming forward, stated that, first of all, he supposed he owed an apology to the audience for saying that he had convinced them, unless they were determined not to be convinced. He supposed he was thinking about something that MR. UNDERWOOD had said in a speech, "That the people of Canada were one hundred years behind the time." He was not responsible for the teachings of theologians, and therefore MR. UNDERWOOD should not urge their ideas against him. Those scientific men are constantly changing; you put your finger on them to-day, and they are not there to-morrow. Mr. Tyndall to-day may not be Mr. Tyndall to-morrow, and so on *ad finitum*. MR. UNDERWOOD still stands to this experience argument, and will not give it up, so the speaker would repeat over his objection. When MR.

UNDERWOOD demonstrates that his experience is commensurate with all law, then he has an argument.

Now for the grape vine. Suppose that MR. UNDERWOOD had lived before the first vine ever grew, and a man came up to him and said that he had something new to show him, that he had a little vine which had grown up out of the ground for the distance of five hundred feet, and yet no thicker in the stem than his finger, and that he had had five or six barrels of delicious wine from it, MR. UNDERWOOD would say that he did not believe it, because it was contrary to his experience.

MR. UNDERWOOD says that he did not think the speaker meant what he said in regard to reason. He says that we may be mistaken in regard to our reasoning, because our data may be wrong, and that we cannot reason unless data has been given. That was the speaker's idea. MR. UNDERWOOD tries to reason away the resurrection of man, but give the speaker the data of eighteen hundred years ago, and he would prove it to be true. MR. UNDERWOOD says that because certain things are alleged in other religions, and because Thomas Paine believed in one God, and in a future life, and others of that school with him, that the existence of a personal God, therefore, forms no part of the speaker's argument in favor of the Christian religion. He is trying to reject the speaker's argument because there are men who believe in a God who do not believe in the Christian religion.

Suppose the speaker was to reject MR. UNDERWOOD's argument in favor of Materialism, because some Materialist does not believe in evolution. MR. UNDERWOOD failed when he tried to prove that the speaker's definition of Christianity was not broad enough. The speaker never said anything about the immortality of the soul, so MR. UNDERWOOD reasoned wrong in that respect again. By law, the speaker did not understand that something which effects matter, but understood a law which took hold of mind as well as matter. Materialists denied the existence of a Supreme Being, because it is not percepti-

ble to their senses. We believe in many things we never saw. No man ever saw steam yet, though many had seen the vapors produced by condensation. We have never seen electricity in its currents, but have seen it manifested in its sparks, and would any man say that those powers named are contrary to natural law, because no man hath seen them. This will take you up step by step till you have an ideal of mind. The telegraphic message is sent by means of an invisible force, which is also invisible whilst in motion, and that is a type of the power that is divine, which was able to cause the resurrection of Jesus Christ.

MR. UNDERWOOD calls the Supreme Being the Unknowable, and says we cannot comprehend it. Let us try how near we can get to it. The speaker then gave an illustration, in which he supposed a large public place to be empty in the night, and the next day there was found to be an immense machine working in it. None knew where it came from. How would they account for it? Several reasons for its existence were given, but they were rejected as false, because the cause was inadequate to the effect. We make enquiry after enquiry until we find a man who could make one part of it; and another another part, and so on until we find a man to put it together, and then a man to govern the whole.

The speaker had frankly said that no one could prove the existence of a God, unless he was greater than God himself. But if the speaker could combine ideas enough to be embodied in one person, who shall have attributes enough to demonstrate the existence of that person, that we have a near approach to it. The believers in the Bible look upon the resurrection of Jesus Christ and the establishment of the Christian religion all over the empire, and see that it has a desirable effect, and one which Mr. UNDERWOOD could not blow away by a puff of breath. It has stood the effect of stronger attacks than he will be likely to make. There must be something superior to account for this gigantic effect. In the existence of a

God he could account for the sun, which would have burnt up in five thousand years if it had not been re-supplied with fuel. He had invested God with several attributes, with eternal life, with intelligent and omnipotent power and omnipresence. He had formulated for himself the idea of a God who could account for the spreading of this religion. The speaker concluded by referring to the prevalency of the one-God idea, and said that the Christians had borrowed it from the Jews.

MR. UNDERWOOD.

MR. UNDERWOOD said that it was far more easy to make an assertion than to answer one. The statement that we do not find instances of monotheism growing out of polytheism, he had evidence to prove untrue. Max Muller, who is good authority, shows that even the monotheism of the Hebrews grew out of polytheism. Was not his negative as good as MR. BURGESS' affirmative. He asked MR. BURGESS to give him the authority which he mentioned. You recollect that the speaker said that MR. BURGESS could not get any authority to prove that the gospels of the New Testament were written by the persons whose names they bear. MR. BURGESS takes up a book and reads a letter of Pliny's, but that does not prove it, and then reads from another book, the name of which he did not give. Will he give it or own that he made a mistake?

MR. BURGESS says that the speaker said Canada was one hundred years behind the time. This was supposed to have been said in a speech delivered by him in the Paine Hall, Boston. If the first statement, casting a reflection on the audience, was in bad taste, what becomes of the second, when the object was clearly to prejudice the Canadians against him? It would be equally as improper for the speaker to state certain ideas which MR. BURGESS had

expressed in regard to Freemasons, evidence of which he had in a page before them, so as to prejudice those among the audience who may belong to that body, against him. He had said in his Boston speech, that "Even in the province of Ontario, in Canada, where they are many years behind us," (by which he meant that they were more orthodox). "There is no serious danger to be apprehended from the promulgation of unpopular sentiments."

MR. BURGESS says that scientific men are ever changing. There was nothing in that which MR. BURGESS read which conflicted with that read by the speaker. The inconsistency was entirely imaginary. If scientific men change, what shall we say of the theologians? How many times have *they* twisted their book out of its ordinary meaning in order to get a new lease of life for their system? Worse still, how many men have had their brains blown out, or their throats cut at the shrine of this Moloch of Biblical Inspiration! MR. BURGESS said when the speakers showed that his experience was commensurate with all law, then he would have a right to deny those miracles. He had no right to deny the story of a rock rising and being suspended in the air without any adequate force, because he did not have universal experience.

The history of Judea eighteen hundred years ago is a part of the history of the world, and because some one says that stones were thrown up into the air in that time, and somebody says they never came down, we must not deny it. There are thousands of events which transpired hundreds of years ago, that are in accordance with nature, and we must not believe in them because we have never personally experienced them. Such was MR. BURGESS' logic! It was not necessary for his personal experience to run back to the time that Jesus lived, to deny that he arose from the grave. MR. BURGESS again referred to the grape vine, and said that the speaker on being told of the existence of the first grape vine, having no antecedent experience of a similar plant, would reject the story as false. Not so. For his experience and that of others

would teach him that new variations of vegetable life are constantly rising up, and that from time to time new ones are discovered. MR. BURGESS had read a definition of miracles, and the speaker would call their attention to the definition given by Hume, "A miracle is a violation of the laws of nature." It is very easy to say that a miracle is in accordance with law, but that is not according to the idea held by the public mind. Of all the questions ever asked Albert Barnes, he says that this was the most difficult to answer, "Why does he reject the miracles of ancient writers, and accept those of the Bible?"

Froude says:

"The truth of the Gospel history is now (1863) more widely doubted in Europe than at any time since the conversion of Constantine. Every thinking person who has been brought up a Christian and desires to remain a Christian, yet who knows anything of what is passing in the world, is looking to be told on what evidence the New Testament claims to be received. The state of opinion proves of itself that the arguments hitherto offered produce no conviction. Every other miraculous history is discredited as legend, however exalted the authority on which it seems to be rested. We crave to have good reasons shown us for maintaining still the one great exception."

MR. BURGESS says that the speaker, in denying the resurrection of Christ, makes an absolute falsehood of a great system. Then again, falsehood forms a great part of the foundation of all religions. They are all based on error to a very large extent. Mohammedanism is based largely on the claim that Mohammed was a great prophet who had communion with heaven, and that the Koran is of divine origin. The Mohammedan might say to the Christian: "In denying these claims, you make a falsehood out of a great system." I say so much the more for the system.

MR. BURGESS next said: "We have certain data and facts, and one of them is the resurrection." The speaker denied the data and the facts. Let MR. BURGESS bring proof of one or the other. If he referred to the resurrec-

tion of Christ, the speaker asked him to bring his *proof*. Mr. BURGESS asked if he ought to request the speaker to reject evolution as a part of his belief? Did the speaker ask him to reject the idea of God and immortality as a part of his system? No. If he took up their time to demonstrate the truth of evolution, Mr. BURGESS would say many Christians believe it, and to demonstrate its truth would not demonstrate the truth of Infidelity. He would then say let the question go, and discuss the special elements of Infidelity. Mr. BURGESS would have you believe there was no monotheism outside of the Bible. The fact is, all the old historic religions had one God, supreme over all others. Homer represents Jupiter as speaking thus:

"Let down thy golden, everlasting chain,
Whose strong embrace holds heaven and earth and main,
Strive all of mortal or immortal birth,
By this to drag the Thunderer down to earth,
Ye strive in vain, If I but raise my hand,
I move the heaven, the ocean, and the land.
'Tis thus I reign supremely and above,
And such are men and gods compared to Jove."

Referring to the resurrection of Christ, Mr. BURGESS says that it cannot be blown away with a puff of breath, but let him rather talk about the speaker not being able to puff it away after it has been proven. He again urges the wide spread adoption of Christianity as a proof of its divinity, and the speaker would refer him to the saying of Johnson: "A falsehood makes its way around the world while truth is putting on its boots." The universality of any religion is no proof of its divinity. No religion ever spread faster than that of the Mahommedan, and even Mormonism for a time spread faster than Christianity did in the early ages.

It was not his duty to explain how Christianity came, although, when the proper time came, he would show it was a revamp of heathenism; and how much of the old was taken into the new. Mr. BURGESS wished to con-

vey the idea to you, that you could not have a conception of the infinite God unless you accept the Bible, and seeks to convey the impression that the teachings of the existence of an infinite God are only to be found in the Christian religion. But that is untrue. Nearly every religion in the world teaches the same idea. MR. BURGESS has a notion that the belief in an infinite God must have come by revelation, for he argues: "How could the finite originate or obtain an infinite idea?" We have no infinite ideas; but, by reasoning, we come to the conclusion, to the belief that space, for instance, is infinite—that is, that it is unlimited in every direction. We do not have a conception of infinite space, but we have a conception of finite space, and then, by reasoning, we arrive at the conclusion that space is infinite. When we speak of space ten miles distant, we ask what is beyond, and however far we extend the mental vision, the space of which we have a conception is finite, and the mind says there must be space *beyond*. In like manner, if an individual, by reasoning, concludes that there is an infinite God, it does not follow that he can have a conception of an infinite being. To think of God is to limit him. All our conceptions of God are made up of finite objects and qualities. As Schiller says: "Man paints himself in his God." Thus as Shakespeare says: "Imagination bodies forth the forms of things unseen, and gives to airy nothing a local habitation and a name." So with all this talk about our ideas of an infinite God proving revelation, is unphilosophical in the extreme. We still wait for something that may be fairly considered respectable evidence of the truth of the proposition that, "the Christianity of the New Testament is true in fact, and of divine origin."

PROF. BURGESS.

MR. BURGESS said in regard to the statement in reference to the Masons, if he had written anything against

the Masons, read it, read it if he choose in the presence of all the Masons in the world. MR. UNDERWOOD asked why the speaker did not believe in some of the old miracles in profane history and other religions. The speaker had answered that question, and said that nothing depended upon them. MR. UNDERWOOD says that if a person throw stones into the air so high that they never came down again, according to the speaker's logic he must not deny it. Certainly not. For does not MR. UNDERWOOD know, that if you throw stones high enough, according to the laws of attraction and repulsion, they must stay there, revolving around like the sun and moon.

MR. UNDERWOOD says that the old religions were based on an error. That may be true, but they were not based on falsehood. The speaker's argument was that that which was absolutely false in its nature could not spread very fast. And the argument about Mahommedanism is of no avail, as their fundamental idea of one God is a true one, whether their facts are true or not. MR. UNDERWOOD says that his conception of a God is of finite being. He says that he can reason from finite space to infinite space. He looks out on the Atlantic ocean and sees space, and says that it is the same on the other side. But according to the speaker's idea of geography, if he went twenty-five thousand miles around the world, he would come to the place from whence he started. That is his infinity of space.

He then commenced the recapitulation of the points made. The proposition was :

"The Christian religion, as set forth in the New Testament, is true in fact, and is of divine origin."

First, he had given them for a definition of the Christian religion, that it taught how to live, that it was comprised in the simple idea of a life ; that it taught men how to live, and how to die and how to live for ever. He had shown the great moral influence of Christianity, and said

that it was to prepare men for the enjoyment of a life in the world to come. He had advanced several arguments in defence of the moral character of the Christian religion, after which he had proceeded to show the facts of the religion. Most of these, as he had expected, were not called into question. Among the facts stated, MR. UNDERWOOD only took important exception to the resurrection of Christ. MR. UNDERWOOD had occupied most of their time in trying to show that the speaker had failed to prove the truth of the resurrection. The speaker admitted that he could not put his hands on the persons who saw those things transpire or wrote those books, for the reason that persons in those days did not prepare evidence, because there was no need of affirmation until scepticism arose some centuries after. The speaker had shown how the resurrection of Christ had not only received accredence in the land of Judea, where it was at first rejected, but that it swept on over countries and continents, and oceans and rivers.

He had shown that anything which universally works good cannot be founded on a false antecedent. The more you persecute the Christian religion, the harder it becomes and the more daring in its defence. The story of the resurrection has survived the futile efforts of science and Infidels to overthrow it. If it had been false, it must have passed away like the teachings of other religions.

The Roman Catholic Church was the great preserver of civilization, notwithstanding all its faults. He said that no such doctrine as "Give your neighbor drink," etc., would be preached in a false religion and work such a moral influence. Christianity has done much for the world, it has given it the very germ from which humanity could have worked its way up to its present position. He had told them that the ideas which it had taught respecting the immortality of the body, and that good men would not go down to the grave and become dust and survive and outlive them, but that they should survive after dust had disappeared.

He had shown them that it taught the one-God idea, and the nations which had the one-God idea were the best. He showed that it was divine because it came to us in the form of the finite to grapple with the infinite, and to formulate an idea of the infinite; that the attributes they attributed to God were sufficient to account for the existence of all things in the Universe. Last of all, he enquired would this power they called mind, die with life? Sceptics consign man to his primitive gaseous condition, while Christianity, on the other hand, consigns him to his primitive condition, and clothes him with a new body and soul. Our friend has said a great deal about law, but he has not told us of the guiding power behind that law. In the Christian religion, if you believe, you have a great and eternal future before you, and if you are wicked, you are only served as MR. UNDERWOOD'S doctrine serves all of us.

MR. UNDERWOOD.

MR. UNDERWOOD said it would be observed that he had confined himself to showing the unreasonableness or insufficiency of the arguments of his opponent, although he could have gone to the Bible and shown several of his positions to be unscriptural. In this discussion, so far he had not attempted to prove anything, except so far as necessary to refute his opponent's reasonings.

MR. BURGESS, in his concluding speech, confined himself to what he had presented, and referred to the miracles recorded in other histories, saying that he did not believe in them because nothing depended on them. Why, the fate of millions depends upon them. How about the Mohammedans and the Buddhists, who would stake their very existence to prove their truth? This but serves as an illustration to show what the gentleman will resort to in order to get out of a tight place when he is in one.

The ancient religions of the world were largely spread over the world by means of these very miracles, and the speaker asked MR. BURGESS why he does not believe in *them*. He was, therefore, compelled to fall back upon the speaker's argument about the antecedent incredibility of the story. If he were to tell them that he once saw sea-lions on the beach of San Francisco, they would believe that, but if he said that he entered into conversation with them about the mysteries of the depths of old ocean, they would not believe it, because sea-lions have no organs for articulation of speech.

He rejected the whole of the fables of ancient history and those in the Christian Scriptures as well. There was not evidence in favor of the truths of the Christian miracles to convince any man capable of judging. MR. BURGESS says that Buddhism was based on a fact, and that fact was Buddha. Does it follow that all religions are true because they are based on a fact—because there are unquestioned facts that served as their starting point? Because Buddhism commenced from Buddha does it follow that the dogmas of that religion must be true? Because such a person as Jesus lived, and because the religion associated with his name started as a distinct system from that time, does it follow that the miracles and the supernaturalism of Christianity must be accepted? Yet such is the reasoning of the gentleman brought here as a defender of the faith!

MR. BURGESS refers to the enlightenment of some Christian countries as evidence of the divinity of Christianity. But the speaker would refer to Spain during the ninth and tenth centuries, when under Mohammedanism. She was the most enlightened nation on earth, and had the finest universities, the largest libraries, the most accomplished scholars, and the most refined society. The Mohammedan then might have said: "Where is there a country like the Saracen Empire? Where is there a city like Cordova?" And contrasting their country with benighted Christendom, he might have made an

argument, just as good as MR. BURGESS', in favor of the divize and supernatural character of the Mohammedan faith. That Christianity has done a great amount of good the speaker would not deny, but that it has done all that MR. BURGESS claims for it, he has no proof.

Now about the God idea and the twenty-five thousand miles around the world. MR. BURGESS did not give the speaker's reasonings at all! His representation was, that if, in thought, you go a mile in a straight line, there would be space beyond; and, however far you traveled, beyond the moon, beyond the sun, beyond the fixed stars, there must still be space beyond, and so on, *ad infinitum*. So he might apply the argument to time, and go on and on forever. He could have no idea of God as an infinite being! How could a finite being have an idea of an infinite God? He might fancy that he had such an idea! If the gentleman has an idea of an *infinite* God he should show that he possesses something unknown to ourselves. Steam and electricity exist not as he states them, as connecting links between the finite and the infinite, nor as independent entities. We, in modern times, speak of electrical bodies. Electricity we call molecular motion when it passes through the wires. Then electricity and heat are not connecting links between the material and immaterial, but they are modes of motion, and, of course, conditions of matter. I am sorry to see this gentleman, a president of a university, hampered with the old unscientific notion that heat and electricity are refined matter. No living scientist holds to this view, long since exploded.

The gentleman gave what he said was an abstract of what he had proven, but the speaker thought he had made a mistake, and given them an abstract of some other debate, as he had not proven them here. MR. BURGESS says that the Christian religion is a religion which teaches us how to live and die, but the speaker objected to this, as being only a partial definition. MR. BURGESS said that it taught men how to live in this world and prepare them for another. He said that this religion pro-

duced good when its precepts were carried out, but he gave no proof of it. Christianity has fomented terrible wars, and shed the blood of millions; it has blackened the heavens with smoke arising from human hecatombs! His statement about the influence of Christianity goes for nothing, as he has not proved, but merely asserted it over and over again. MR. BURGESS said that the speaker objected to the existence of God. He (the speaker) never denied the existence of that power which you call God, but which he was satisfied to call nature! But he did say that he did not believe in an anthropomorphic, personal God, an intelligent being, who made the Universe, and controls it by volition. MR. BURGESS knew no more about God than the speaker. He has failed to prove the truths of the Gospels, and, if there had been any evidence, he would have brought it forward. He says that Celsus attested the existence of those Gospels, when he *did not*! All that we have of the writings of Celsus are only extracts found in the works of his greatest enemy, Origen, and they deny the miracles of Christ!

It is wrong to say that Christianity is spreading over the world, for it is losing ground rapidly. It is true, a few converts are being made in foreign countries, but what are they? In China it is only among the lower class that converts are made. In the East, according to the latest and most reliable of traveler's statements, Mahomedanism is gaining more ground than Christianity. In the United States it is acknowledged by Christians, that it is rapidly dying out. He referred to the statement of a clergyman, Dr. Blauvelt, who said that in ten years Christians would be going over the land, lamenting the decadence of their faith, unless lawyers, physicians and laymen in general came to the rescue of the decaying religion.

MR. BURGESS further said that Christianity was universally working good, but he should have proven that. It is rather working evil, and at the present time *scepticism* is the handmaid of all progress. Why does your God allow ..

the four hundred millions of Buddhists and all the Mahomedans to exist? Why not sweep away the network of their lies and attest his power? MR. BURGESS says that in the Dark Ages the Catholic Church was the great conservator of science and civilization. *It is not true.* The Catholic Church was the great destroyer of science. It was the Saracens who restored learning in Europe, and were the founders of the European school of Philosophy. Throughout all Christendom the learning of ages was locked up in the monasteries, and not even the Bible was allowed to be read except in the barbarous jargon of those times. Their homilies were prepared for them by bishops; the classics were stowed away in monasteries, covered with the dust of ages! The very priests were so ignorant that many of them could not read the Bible at all.

It was the Saracens who invaded Europe, and broke open the monasteries, carried away the books to their own country, and had them translated. And it is from them that we got our knowledge. Algebra, medicine, philosophy, and the highest and the noblest of our sciences came largely from them. The whole power of the Church in those ages was used to crush out of the minds of men the learning of former ages.

"Science was born in the Church!" This statement, as well as the other, will not bear investigation for a moment. Science started in Egypt, before the Church was founded, and had grown in strength and beauty before the Church was in existence. MR. BURGESS says that "those principles abolished slavery!" Why did he not prove it? It remained in the Roman empire eight hundred years after the establishment of the Christian Church. There were more slaves in Christian Rome than in Pagan Rome. He does not deny it. The Bible has more words in favor of slavery than any other sacred book in the world. Is this the religion and this the book that abolished slavery? And how did it abolish the pagan temples? By coercion, by force, by the strong arm of

military powers. The history of Christianity is a record of persecution and crime. "Blood! blood! blood!" says Baxter, "stains every page." Mr. BURGESS says that the sun would have burned out in five thousand years if it had been a block of coal. His answer was, that as it is not a block of coal it has not burned out. What is the use of such feeble statements as these in a grave debate of this character? I submit to the audience whether Mr. BURGESS has sustained the proposition that "Christianity is true in fact and of divine origin." In conclusion, he expressed a hope that no religion is true which consigns a part of humanity to damnation.

THIRD DAY.

SECOND PROPOSITION.—"The Bible is erroneous in many of its teachings, regarding science and morals, and is of human origin."

MR. UNDERWOOD affirmed this proposition and Mr. BURGESS denied.

MR. UNDERWOOD.

MR. UNDERWOOD, after a few prefatory remarks as to the nature of the task, said: The Bible declares that the heavens and the earth were made in six days. The falsity of this statement having been demonstrated so completely, that none but the most ignorant defend it; theologians resort to their usual policy of declaring the Bible don't mean what it says. And often charging with igno-

rance all who presume to hold them to the language of the Bible. The most popular subterfuge now, is, that the word day, in the Mosaic account, does not mean a day of twenty-four hours, but a period of many; perhaps of millions of years. But what ground is there for the statement that a day in Genesis don't mean a day of twenty-four hours? "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day and hallowed it." These words show that the writer meant the whole work was comprised within six days, and that those days were of but twenty-four hours each." Why should the same word used in the former part of the verse mean millions of years, and in the latter only twenty-four hours? If it be said that the seventh, equally with the other days was a long period of time, we may ask why then was man commanded to rest on the seventh day, for the reason that it was hallowed by God's holy rest. "It is extremely difficult," says Archel Pratt, "to believe that the seventh day is a long period, and the Sabbath day an ordinary day; that is, that the same word 'day' should be used in totally different senses in the same short sentence, and without any explanation.'"

Moses Stuart was a professor of sacred literature in the Theological Seminary of Andover, a good Hebrew scholar, and author of a Hebrew grammar. He says:

When the sacred writer in Genesis i. says, the first day, the second day, etc., there can be no possible doubt—none. I mean, for a philologist, let a geologist think as he may. That a definite day of the week is meant, which definite day is designated by the numbers, first, second, third, etc. What puts this beyond all question in philology is, that the writer says specifically, the evening and the morning were the first day, the second day, etc. Now, is an evening and a morning a period of some thousands of years? Is it in any sense, when so employed, an indefinite period? The answer is so plain and certain that I need not repeat it. If Moses has given us an erroneous account of the creation, so be it. Let it come out, and let us leave the whole. But do not let us turn aside his language to get rid of difficulties that we may have in our speculations."

It is evident the Bible represents that the Universe was made in six natural days of twenty-four hours each; at the close of which time God ceased from his work and "rested and was refreshed." But what must we think of this story in the light of modern science? Sir Wm. Herschel gave it as his opinion that some of the nebulae which he saw with his forty feet telescope, are so far distant, that light, traveling at the rate of 200,000 miles a second, could not have reached our planet in less than 1,900,000 years. Later discoveries by the larger telescope of Lord Ross, and still more recent astronomical calculations, show that Herschel's estimate is probably a moderate one. And if this is the testimony of astronomy, geology is not less unequivocal when she reveals to our view the various strata of rock, beginning at the primitive, rising through the old red sand-stone, carboniferous, new red sand-stone, oolite and lias, cretaceous and tertiary, amounting in all to nine miles of rock, which at the present rate of formation, would have required millions of years. And the growth of the earth is quite different from Moses' creation process. Genesis represents the business of making the world as finished at once; whereas the geologic creation never has had an end. It is still in progress. Rocks are being deposited now at the bottom of the sea full of the remains of animalculae, in a manner precisely similar to that in progress millions of years ago. The God of the Bible rested from *his* work. Nature does not need rest from hers.

In modern geology, there is no confirmation of the theory of six days, whether those periods be considered usual days or long periods. Lyell gives fourteen principal groups of rocks, formed during fourteen successive periods, and thirty-five subordinate groups representing as many periods.

The Bible represents that the earth was "without form and void," literally, desolation and emptiness, and wrapt in complete darkness and submerged in water immediately before the races of plants and animals, now exist-

ing, were created. Geology shows demonstrably that no such state of things immediately preceded the epoch in which man appeared. If it be said as it has been said, that the second verse refers to the primitive condition of the earth, but that it is not meant that it immediately preceded the creation of vegetables and animals, I reply that such a notion does not coincide with the conclusions of modern science. The opinion of geologists now, is, that originally, the earth was in a fiery condition. Agassiz says: "Our knowledge carries us far enough to warrant the assertion that there was a time when our earth was in a state of igneous fusion." "I must continue to hold," says Hugh Miller, "with Humboldt, and with Hutton, with Playfair and with Hull, that this solid earth was at one time, from the centre to the circumference, a mass of molten matter." There was not much water on the earth in those days, and no darkness upon the face of the deep! Only millions of years afterwards, when this incandescent fluid globe had become sufficiently cool to allow of the formation of a superficial coating of solidified matter, could water have rested on its surface. The writer describes the original condition of the earth as the *opposite* of what actually existed.

The Bible teaches the existence of a firmament, a heavenly vault, that divides the waters of the earth from a celestial ocean supposed to roll above the firmament. "The Hebrews," says Colenso, "regarded the sky as a spread out surface or expanse, from which the upper waters were supposed to be dropped in rain upon the earth, and by which they were altogether separated from the lower streams and seas upon the earth's surface."

Smith's Bible dictionary (abridged edition), says of the word firmament:

"The Hebrew word *rakia* so translated, is generally regarded as expressive of simple expansion, and is so rendered in the margin. The root means to expand by beating, whether by the hand, the foot or any instrument. It is especially used of beating out metals into thin plates. (Ex. xxxix. 3; Num. xvi. 39.) The sense of solidity is

combined with the idea of expansion and tenuity in the term. The same idea of solidity runs through all the references to the *rakia* in Ex. xxiv. 10. It is represented as a solid floor, on which the throne of the Most High is placed. Further the office of the *rakia* in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below. In keeping with this view, the *rakia* was provided with windows (Gen. vii. 11; Mal. iii. 10;) and doors (Ps. lxxviii. 23;) through which the rain and snow might descend. A second purpose which the *rakia* served was to support the heavenly bodies, sun, moon and stars, (Gen. i. 14); in which they were fixed as nails, and from which consequently they might be said to drop." (Isai. xiv. 12; xxxiv. 14; Matt. xxiv. 29.)

Thus we see the natural, obvious meaning of the 6th and 7th verses of the 1st chapter of Genesis, is sustained by theologians even, who would be glad to see the Bible accord with science, and are always disposed to give it the benefit of a doubt. It is unquestionable, that the writer referred to a supposed expanded body or case, in which the stars were set and served at the same time to keep the great ocean of heaven from suddenly mingling with the seas and rivers of the earth. Hence the writer says; "God said let there be a firmament in the midst of the waters, and let it divide the waters; and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament." The obvious meaning is not only the probable one, but it is the only *possible* one, considering the language used. The error consists, then, first in the notion that there is such a firmament, and, secondly, in the statement that God was employed the second day making it. If this is not a false scientific notion, natural of course to the age in which it was entertained, but utterly incompatible with the theory that the verse was written by an inspired writer—one inspired by omniscience—then I know of nothing in pagan mythology or the superstition of savage tribes, that God may not have communicated.

The Bible represents that the first organic existences

on the earth were grass, herbs and fruit-trees. And the Hebrew phrase includes not merely the lower groups of plants, but the higher groups—those having seeds, and fruits, and trees, as well as herbaceous plants. Nothing could be farther from the truth. Science knows nothing of a vegetation, however low, that preceded by a whole period the appearance of animals.

Plants do not appear as fossil till after animals. Geologists will say that fruit-trees did not appear until millions of years after the appearance of animal life; and yet the herbs and fruit-trees mentioned in the Bible, as having been made on the third day, were those on which man was to subsist, for it is expressly said that they were given him for meat.

The merest tyro in geology knows that ages before our grasses and fruit-trees appeared, fishes lived in the waters, birds flew through the air, and beasts roamed the earth.

The Bible represents the sun and moon as being made on the fourth day; grass, and herbs and fruit-trees growing before the sun was made. Theologians have said God made the sun to *appear* on the fourth day. "It is a mere evasion," says Colenso, "of the plain meaning of the words to say that Elohim made the sun and moon to *appear* first on the fourth day, though they had been long before created, (appear) that is, to the earth, when, however, according to the story, there were as yet no living creatures on its face to see them. The writer manifestly intends to teach that Elohim actually made the sun and moon at this time, and, in fact, he uses here the very same Hebrew word as he had used before in verse 7, Elohim made the firmament; and as he uses again in verse 25: "Elohim made the animals of the earth after its kind."

The Mosaic writer thought and spoke of the sun as a mere candlestick or light-bearer, and as it was regarded as a mere appendage to the earth, there was nothing unreasonable to him in having it brought into existence

subsequently to the creation of the earth, and but just before the appearance of man. Not only is no warrant in Genesis for the assumption that the writer meant to say the sun simply appeared on the fourth day, but such a notion involves an absurdity. To whom or to what did the sun appear on the fourth day? According to the Bible, no animals had yet been created. Could it have appeared until an optic nerve existed to receive the touch of the ethereal vibration. In reality *there can be no light where there is no eye*, any more than there can be hearing without an ear; and to speak of the sun's appearing before there was eye to see, or nerve to feel, is simply to indulge in the most childish nonsense! Not less absurd than the notion that there were days and nights before the sun was made, or the theological shift that the sun appeared before there was anybody for it to appear to, is the statement that God divided the light from the darkness, when darkness we know, is not an element of nature, but the absence of light. There are different degrees of light, but as light and darkness cannot be mixed, neither can they be divided. Four words in this Mosaic account are devoted to the stars, "and the stars also."

The writer represents God as being employed several days on the earth, and assigns one day only to the formation of the sun, moon and stars! Of course the earth was regarded as the centre of the Universe, and the scene of God's great work, while the sun and moon and stars set in the firmament like lights in the dome of a cathedral, were made for this world alone. Hence, when Joshua wanted more day-light to enable him to finish the massacre of the Ammorites, he did not think of stopping the earth, but stopped the sun upon Mount Gibeon, and the moon in the valley of Ajalon, and they stopped without any hesitation until he told them to go again.

The Bible teaches that the fish and fowl were made in one day (the fifth) and beasts, cattle and creeping things were made the subsequent day. Five classes mixed together in two days, when they should be separated by

immense ages, made only one and two days before man's creation, when all these forms of life existed—an inconceivable length of time before man! And the order in the Pentateuch is fish, fowl, cattle, beasts and creeping things; while the true order is, fish, creeping things, birds, beasts and cattle. But the Bible statement on this point, although in utter defiance of geology and zoology, is quite as correct as that the earth was made before the sun and stars—that the sun, moon and stars were made in one day, and simply to give light to the earth, and mark time for its inhabitants!

The Bible represents primitive man, intelligent, civilized and enlightened shepherds, cultivators of the soil and workers in metal. Prehistoric archæology shows that man, as first presented to our view, was a low, ignorant, brutal savage! Says Lenormant, *Ancient History*, vol. 1, p. 25: "To find the most ancient vestiges of the existence and industry of man, we must go back to that period which geologists call quarternary—the period immediately preceding the commencement of the present geological epoch. The arms and utensils of this premature age are, for the most part, pointed axes of flint, formed by breaking off large splinters. We can easily see that these flints, whose white coating proves their great antiquity, were intended to cut, to cleave, and to pierce. Some of these stones are scrapers, which were used, no doubt, to clean the inside of the skins which the savages of the first stone age used as a defence against the cold. We may even form a pretty correct idea of their mode of life. The cultivation of the soil and domestication of animals were unknown. They wandered in the forest and inhabited natural caverns in the mountains. Every branch of the human race, without exception, has passed through the three stages of the age of stone, and its traces have everywhere been proved There is no necessary synchronism between these three stages in different parts of the world. The stone age is not a period that can be chronologically determined, but

a state of human progress which in different countries varied enormously in date. Entire populations have been discovered, who, at the close of the last century, and even in our own day, had not passed out of the stone age."

Daniel Wilson, Professor of History in the University College, Toronto, says of the *Primeval Briton*: "Intellectually he appears to have been in nearly the lowest stage to which an intelligent being can sink morally."

Prof. Whitney, our American Philologist, says: "Modern science is proving, by the most careful and exhaustive study of man and his works, that our race began its existence on earth at the bottom of the scale, instead of at the top, and has been gradually working upward; that human powers have had a history of development; that all the elements of culture—as the arts of life, art, science, language, religion, philosophy—have been wrought out by slow and painful efforts, in the conflict between the soul and mind of man on the one hand, and external nature on the other, a conflict in which man has, in favored races and under exceptional conditions of endowment and circumstance, been triumphantly the victor, and is still going on to new conquests. For our selves we heartily hold this latter view, deeming it be established already on a firm basis, soon to be made impregnable."

The Bible represents the existing species as the first that appeared on the earth. Geology demonstrates the contrary to be true. "All the great classes of animals—beasts of the field, fowls of the air, creeping things, and things which dwell in the waters," says Huxley, "flourished upon the globe long ages before the chalk was deposited. Very few, however, if any, of these ancient forms of animal life were identical with those which now live. Certainly not one of the higher animals was of the same species as any of those now in existence. The beasts of the field, in the days before the chalk, were not our beasts of the field, nor the fowls of the air, such as those which the eye of man has seen, unless his antiquity

dates back farther than we at present surmise." (Lay Sermons, p. 196).

The Bible represents that God gave originally to "every animal of the earth," and "fowl of the air," and "everything that creepeth upon the earth," herbs for meat. This is probably to make the account tally with the subsequent statements that death was introduced into the world by man's disobedience, which could not be the case if animals had devoured one another. But how about those birds and beasts whose teeth and stomachs and bodily conformation were not adapted to eating herbs? Geology teaches that ravenous creatures, in all ages of life on the globe, have preyed upon their fellow creatures. They lived upon flesh before man, just as they do now. If there were any doubt of it, from a consideration of their nature, their stomachs and their excrement found in the ancient rocks settle the matter.

The Bible teaches that up to the production of herbs and plants it had not rained (Gen. ii. 6); but geology demonstrates the falsity of this. Rain marks are found on slabs of the earliest rocks which were once soft beaches of sand. "Devonian rain-prints," is a familiar expression among geologists; many of us have seen them in cabinets. The marks even show, by the slant of the little pits made by the drops on the beach when they fell, which way the wind blew when the impressions were made. "Rain prints" are common in the carboniferous formation, and yet this was deposited ages before our present plants appeared. Yet the Bible says, "The Lord God had not caused it to rain upon the earth."

The Mosaic myth says our ancient mother was seduced by a serpent, which was "more subtle than any other beast of the field." Woman was the first to be seduced, and in punishment she was condemned to give birth to children in pain. As brutes are subject to similar pains, what sin did *they* commit? If it be said that the pain of child-birth was *increased* by woman's transgression, we may ask, was the natural conformation of her body

changed to produce the result? The earliest remains of man and woman, found in the cave beds of Europe, show that thousands of years before the fabled Adam and Eve, men and women were in their bodily structure, essentially the same as now. But the serpent was punished by a curse, that it and all its kind should forever go upon their bellies and eat dust! Did serpents before go upon feet, or walk upright upon their tails, or did they slide along on their backs? Now geology shows us that the serpent was the same kind of creature in past ages—long before man existed—that it is now. We find the serpent as early as the eocene tertiary period in fossil form. We will not stop to enquire why the serpent was cursed, because, as is commonly held, the Devil took possession of it for his wicked purposes. But the Bible says: “Because *thou* hast done this, thou art cursed above all cattle and beasts of the field.” And the Bible would have us believe that this is the reason why the serpent stings the heel, that part of man which can be got at the most readily, when it has a chance, and that for the same reason man retaliates by crushing its head, the part that is aimed at in the destruction of animals generally. What sin did the scorpion commit that it should bite man, and be killed in return? But, I may add, serpents are not universally hated. “Among the Zulus,” says Colenso, “the snake is held in great respect, and is not willingly killed, as their ancestors are supposed to reappear in the form of a snake. Among the Greeks it was an emblem of healing wisdom; and farther, serpents do not eat dust to-day, and they probably did not six thousand years ago. The belief, however, was natural to a rude, ignorant people.” The Bible represents that the earth was cursed for man’s sake. “Thorns and thistles shall it bring forth to thee.” But geology reveals no sign of any curse after the appearance of man. Thorns and briars were as plentiful in ancient times as now.

MR. BURGESS.

MR. BURGESS, in reply, said: I must content myself, in replying to the preceding speech, by pointing out its irrelevancy, almost total irrelevancy, to the proposition. Let us always understand first what we are going to try to do. MR. UNDERWOOD has to affirm that, "The Bible is erroneous in many of its teachings regarding science, history and morals, and is of human origin." Now, of the word "morals," we shall have nothing to say. In regard to science, I contend that one of the first things necessary to establish anything against the Bible, on that point, is to first show that it teaches anything whatever in regard to science or history, or even professes to do so. I might leave the whole reply just here, but my silence would be misconstrued. Before we can object to the book we must show what it teaches. What do we mean by "teaches"? The first thing to enquire is, in regard to its fundamental principles. Is it a book of chemistry? Would you think it right to enquire whether it taught that correctly? Does it profess to teach astronomy? Does it profess to teach the science of medicine? And so if it professed to teach morals you would have a right to enquire whether it taught good morals. Will you be kind enough to observe that pretty much all this hue and cry in the world about science and the Bible has absolutely no foundation whatever. I might content myself with denying the whole thing and let it pass. To attempt to force upon the Bible any doctrines of science, whether true or false, would be as bad as if I tried to force upon MR. UNDERWOOD's doctrine of Materialism anything bearing upon the subject, which he did not uphold. The Bible makes no pretensions to scientific authority. The book of Genesis was not written with the object of telling men that this globe was once in a state of igneous fusion, but it was written thousands of years after man's appearance on this earth, to tell him of his origin, duty, and destination. The author wrote, using the current language

and opinions of the day. When he spoke of the first and second day he used the current statement of the day, and refers to a period; but even if that be false, it does not affect the moral nature of the Bible. So with the sun and moon standing still at the command of Joshua. This story was only used as an indication of that feeling of faith which was assumed to say: "Never mind, gentlemen, the day is long, and even the sun, and moon, and stars will wait for us." Why, even in the United States to-day they say, "see, the sun sets," or "the sun rises," and we would not say they told a lie, and did not know that the sun was the centre around which this earth revolves. In that expression there is conveyed an idea which no critic would dispute.

Now, you see how much the argument is worth. Thus we say, the sun rises and the sun sets, when we wish to express the disappearance of light or its dawn. MR. UNDERWOOD must first show that the Bible sets itself forward in matters affecting science, authoritatively, and then I will deal with his speech.

In reviewing the order of creation, MR. UNDERWOOD first took exception to the six days, and says that it would be impossible for that to mean periods of indefinite length, and if so, that when God rested on the seventh day he must have rested for millions of years. I would rather favor that idea myself. MR. UNDERWOOD tells us that geology teaches us that the world was such, and took so long in formation. I will concede that geology teaches that, but that it asserts it as true, I deny. I deny the assumptions of geology to prove the length of those periods. It is not necessary to give those statements from Lyall and others, but tell us who was there to estimate the length of those periods?

A man states how long the rock at Niagara will take to wear away, and gives no definite proof, and these gentlemen say: "O, you must believe that;" but the Bible must be thrown away because it gives no proof. The first thing for the gentleman to show is, that the rock has been wear-

ing away regularly all through that seven or eight miles; secondly, that the rock has been wearing away at uniform rates, and that is without proof. How long ago did the bulk of the Table Rock fall away at once? and scientific men tell us that there is a chasm opening above the rock to-day, and that soon it must give away. Let the gentleman come to his proof. The same is assumed with regard to the delta of the Mississippi river, and the delta of the Nile. But they must, before we can accept their table showing a rate of formation, prove that it has always increased at the same uniform rate—that the soil was not deposited faster formerly than at the present time.

Next, he comes to the word “firmament.” The word “firmament,” as he uses it, and pushes it into a place in the Bible as a scientific word, I deny. I do not deny what tradition said, or the false or fallacious statements made, but I do object to my opponent hinging a whole argument upon it.

He next comes to the question of light, and says that light is the absence of darkness. I should have said darkness is the absence of light. That is a scientific definition, is it not? Let us see the fallacy of that statement. Suppose this room was full of light, and suddenly the windows and all the outlets and inlets were hermetically sealed, would there be any light in the room? No. Where is it gone, then? The room is all dark, and yet the darkness does not exist, but is only the absence of light. So with equal propriety we might say that a square was the absence of roundness, and that there was no entity in it—that heat was the absence of cold. So with the closed room; the light would be all gone, and darkness would be there. But where was the light gone; where did it go, and where did the darkness come into the room? But why all this dispute and controversy? the Bible does not pretend to give a scientific account of the creation of the world.

Mr. UNDERWOOD further says: “Where there is no eye, there is no light.” Do you believe it? Where there is no

ear, there is no sound. That may be so, but with the eye and light it is a different thing. Light would exist whether there was any eye or not. Whoever wrote the book of Genesis, wrote when there were two, or at least one, eye in the world, or else he could not have seen to write the book. It states that light existed before the sun.

We will now apply a scientific test to that. The latest discovery is that the sun is an opaque body, and that light is the nebulous formation around the sun. Does Moses say that this sun is the great light? If MR. UNDERWOOD sticks to the exact technicalities of the Bible, I shall, and refer you to where it says two great lights, one to rule the day and the other to rule the night. It is that which God is said to have created, when it speaks of the great light, and the sun is a body independent of this light. The moon does not shine, it only reflects the light of the sun, and that is in accordance with the words of Genesis. The sun was understood to be a great light-bearer.

I must refer to the room argument again, which proves that light and darkness are intermingled, and that was the chaotic condition spoken of in Genesis. Then he says that the Bible teaches that God on the fourth day made the stars also. It is highly probable that if the Bible had been an astronomical book, it would have devoted considerable space to the subject. But about the idea of the twinkling stars being set in the firmament; he could find plenty of people to-day who yet believe the earth to be a great flat plain, and that the sun moves around it.

I will read you a statement in reference to the creation from Dana. . . . An objection to the gentleman's argument relative to the periods of time, is to be found in the fact that the very geologists who are claiming so much in reference to those distant ages and periods, not only disagree among themselves as to the duration, but seldom hold long to the same period. I will read a statement in maintenance of that. . . . I dare assert that in all the great theories of science there have been repeated

changes, and that their theories cannot receive much reliance, as they are everlastingly changing, and that which you have learned to-day, you will have to abandon to-morrow as false. The first trace we can get of man on this earth, is of his being in the enjoyment of an average state of civilization. My assertion is as good as his, though he says that man starts in a low condition. The earliest possible traces of man that we find, places him in an average state of civilization, and here is a statement in proof.

[This and Mr. BURGESS' other speeches are comparatively short, on account of our not being able to secure the extracts read, as before stated.—REPORTER.]

MR. UNDERWOOD.

In the first place my opening address was irrelevant, so says my opponent, but I pass that by, and ask the audience if the proposition does not require me to show that the Bible is erroneous in regard to its scientific teachings. This book professes to give us a cosmogony of the world, and I say that that cosmogony is *false*, and there is the greatest possible relevancy in my efforts to show this. He says that the Bible is not a book of science. Indeed! We are just waking up to that fact. One of your clergymen in this town, since my recent lectures here, has been trying to reconcile Genesis and science, and showing that they harmonize; but Mr. BURGESS says it is not a book of science. "Moses," he says, "wrote in such a way that the people could understand him;" but coming to the word 'Rakia,' tries to put another meaning to it. Thus he says that it was only metaphorical language used in reference to the sun. Why, he says, we use the expression the sun rises, and the sun sets. Why do we use them? Because we have those expressions handed down to us from the childhood

of humanity. Our language bears traces of our ancestors' ignorance. He wants my proof. I gave proof of everything that needs proof. He says that heat is the absence of cold, but that is not a proper expression. Heat is a mode of motion, and cold is an absence of that motion. Heat is something positive, and cold is the negative. It is not correct to say that heat is the absence of cold; that is an improper expression; but as I use it, it would be correct. He says that my statement, where there is no eye, there can be no light, is wrong. I stand by my statement, and affirm it to be the truth. Without an eye and without an optic nerve there can be no light; although it is not denied that the ethereal vibrations will exist. I asked how could the sun *appear* when there was no one in existence?

The story about the writer of Genesis being able to see, is no answer to my question. Then, "if the writer had been writing an account of astronomy, he would have said more about the stars." Well, I suppose if he had, he would have given more space to the subject, but he had no conception of their magnitude and the comparative insignificance of this little world. But that does not help the Hebrew writer, getting his account from God through inspiration. MR. BURGESS, after repudiating several of my arguments, without assigning any reasons for doing so, says, that man primarily, was not in a low condition, and that the first men were in a high state of civilization. He speaks of about four thousand years ago. Is that a fair way to review my statements, when I stated that the primeval condition of man was even thousands of years before that time, when the river Somne was running more than a hundred feet higher than now. There was a time when man lived in caves. We find him contemporary with the woolly rhinoceros and the cave bear. We find buried in the earth, implements of so rude a workmanship that it is difficult to determine at first whether or not they are of human make. MR. BURGESS tells about Tubal Cain, but

we have nothing to do with him yet for thousands of years.

I now resume my review of the teachings of the Bible. In Genesis vii. 19-24, we read: "And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. Fifteen cubits and upwards did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl and of cattle and of beasts, and of creeping things that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle and creeping things and the fowl of heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark." The Bible contains a false account of a deluge that covered the whole globe, except a few of each species preserved in an ark. Geologists deny that any such deluge occurred. Ethnologists say that the various races of men, with the same general peculiarities of form, color, hair &c., existed thousands of years before the alleged date of the flood. Egyptologists say there are monuments in the valley of the Nile, undoubtedly erected as early at least as 3500 B. C. Lepsius carries his chronology of the Egyptians back to 3,800 B. C., at which time there was already an extensive and powerful empire.

Bayard Taylor, writing from Egypt, says: "Unwearied digging has enabled Marietta to reach the record of the ancient empire, and to show, what we never before suspected, that the glory of Egyptian arts belongs to the age of Cheops, and only its decadence to the age of Ramesses II. (Sesostris)—not only the art, but the culture; the religion, the political organization of Egypt are carried back to the third dynasty, 4,450 B. C., and Menes, the first historic king, dawns upon our knowledge, not as a primitive barbarian, but as the result of a long stage of unrecorded development." (*N. Y. Tribune*).

Yet the world was drowned by a flood, and the Egyptians, busy with their industries, knew nothing about it, or, although recording everything of importance, made no mention of it on the monuments erected.

Rev. Dr. Pye Smith has the following sensible remarks: "All land animals having their geographical regions, to which their constitutional natures are congenial—many of them being unable to live in any other situation—we cannot represent to ourselves the idea of their being brought into one small spot from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, and Australia, and the thousands of islands, their preservation and provision, and the final disposal of them, without bringing up the idea of miracles more stupendous than any that are recorded in scripture. The great decisive miracle of Christianity, the resurrection of the Lord Jesus, sinks down before it."

Hugh Miller says: "In various parts of the world, such as Auvergne in Central France, and along the flanks of *Ætna*, there are cones of long-extinct or long-slumbering volcanoes; which, though at least triple the antiquity of the Noachian deluge, and though composed of the ordinary incoherent materials, exhibit no marks of denudation."

Well may we say with Huxley, that:

"In this nineteenth century as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been imbibited and their good name blasted by the mistaken zeal of Biblioiators? Who shall count the host of weak men whose sense of truth has been destroyed by the effort to harmonize impossibilities, whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party' . . . Orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter

of Genesis contains the beginning and end of sound science; and to vist with such petty thunderbolts as its half paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism."—Lay Sermons, p. 278-8.

Now I will examine as to the size of the ark, and its capacity for holding all that it is said to have contained. The ark was 300 cubits long, 50 cubits broad and 30 cubits high; and that allowing the cubit to be 18 inches, would make the ark 450 feet long, 75 broad and 45 high; or supposing 22 inches to the cubit, the ark would be 550 feet long, 91 broad and 55 feet high. Total cubic contents of the ark would be 103,071 cubic yards. The ark had three stories. I will allow space for the thick floor, and give the spare room at 102,000 cubic yards, which is a high estimate, as Scott in his commentary, only makes it 69,120 yards. According to the number of the various species of animals already discovered, are: birds, 8,000, which multiplied by 14, (7 pairs) the number taken into the ark, would give us a total of 112,003. Mammals from the mouse to the elephant, 1,832, by 2, (1 pair) gives 3,664. Clean beasts, 177 by 14, gives 2,478. Reptiles (non-aquatic) 457 by 2, gives 914. Articulata, from the gnat to the Brazilian butterfly, which measures 14 inches from tip to tip of wings, 750,000, by 2, gives 1,500,000. Air-breathing animals 4,600 by 2, gives 9,200. These added together realize a total of 1,628,256 living creatures to be taken into the ark. These beasts could not be piled one upon another, nor crowded together promiscuously. Stalls of great thickness would be required, and room needed for exercise; also for the attendants to supply the animals with food. Next, the food for all these animals would occupy considerable room.

The Bible represents God as saying: "Take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them." We are further told that, "according to all that God commanded Noah, so did he."

The duration of the deluge was such that an immense quantity of food would be required. According to the Bible, (Gen. vii. 11; viii. 13,) the flood lasted one year and ten days. The flood began on the seventeenth day, of the second month of the six hundredth year of Noah's life, and terminated on the twenty-seventh day of the second month of the six hundred and first year. This would make the flood occupy one year and ten days; but we are told in the Bible, that Noah and his family and the animals went into the ark seven days before the flood began, and they must have had something to eat during that time, consequently we have to provide food for these 1,628,256 animals for one year and seventeen days.

There are two species of elephant, the African and the Indian. An elephant, says Denton, will eat 400 pounds of hay in 24 hours, consequently it would eat nearly 75 tons during the time of the closing of the ark, and the four would require 300 tons; 14 rhinoceroses (7 species) 75 tons each, 1,050; 2,478 clean beasts, such as oxen, elk, giraffes, deers, camels, antelopes, sheep, goats, horses, zebras, asses, hippopotamii, rodents, marsupials, would require two tons each, total, 4,956 tons, giving a total for the whole of the animals of 6,300 tons of hay. Allowing 18 cubic yards in a ton, which is very small indeed, it would occupy 113,400 cubic yards, or according to Scott's estimate of the capacity of the ark, 44,100 cubic yards more than the size of the ark.

Or again, according to the Egyptian measurement, 10,071 yards more than the size of the ark. A vast quantity of grain for thousands of birds, rodents and other animals, and large granaries for storage would be required. Flesh would be needed for flesh-eating animals, of which there must have been at least 3,000, such as lions, tigers, wildcats, wolves, bears, hyenas, leopards, jackals, dogs, foxes, weasles, eagles, condors, vultures, buzzards, hawks and serpents. All eat their weight in a month. A lion eats fifteen pounds of flesh per day. The four (there are two species) would eat 22,000 pounds a year.

If the 3,000 flesh-eating animals averaged two pounds of flesh per day, it would require that 2,250,000 pounds be stored up. Since dried, smoked or salted meat would not answer, it must have been taken in the ark alive, and killed as required. The live stock requisite would be equal to 300,000 sheep, weighing 75 pounds each, forming a great addition to the cargo of the ark, which is already sinking. A great quantity of hay would also have to be provided for them. Fish must be secured for otters, minks, pelicans, gulls, kingfishers, cormorants, etc.

Large tanks would be required, and they would take up considerable space. The water would have to be often changed. Many animals live on insects. What an innumerable number would have had to be provided—19 species of goat-suckers; 14 (7 pairs) or 266 birds would have to be provided with insects; 137 species of fly-catchers multiplied by 14, gives 1,918; 37 species of bee-eaters, multiplied by 14, gives 518. Besides these, insects for swallows, swifts, martins, thrushes, etc, would be required. Ants for the ant-eaters. The great ant-eater of South America measures sometimes eight feet in length. They live wholly on ants. Many bushels of ants would be needed for them alone. A hundred men could not catch enough in six months. And when caught, how difficult to preserve.

Consider how many insects eat only bark; others, leaves, sap, flowers, pollen and honey. Green leaves, sap, flowers and pollen—how would they be had? Thirty insects live on the nettle; two hundred on the oak. The oak must be in a growing condition to supply them with food. Large green-houses must have been provided to suit the plants of both temperate and tropical climates. Fruit must have been provided for monkeys, for plantain-eaters, fruit-pigeons, and other birds. Dried fruit would not do. Large green-houses would again be necessary to raise all sorts of fruit for the fruit-eating birds and animals.

Then we must not forget that there were only eight

persons to attend to all these animals. Nearly all would require food and water once a day—many, twice. It is said, in a menagerie, one man takes care of four cages—feeds, cleans and waters the animals. In the ark, each person, including women, must have attended each day to 14,000 birds, 458 mammals, 309 clean beasts, 114 non-aquatic reptiles, 1,150 air-breathing animals, 18,750 articu-lata.

They must have been pretty well employed! But another question is, how were the animals obtained, and how did they exist? Animals are limited to countries, outside of which they are never found in a natural state.

Here again, there are other innumerable questions in connection with this subject, which might be put. How did they get light or air, bearing in mind, there was only one small window provided? How did they subsist on coming out, considering every living creature, excepting themselves, was dead? How did the plants survive? Whence came the water? Where has it gone? Bearing all the facts I have related in mind, no intelligent person can arrive at any other conclusion than that there was no such flood.

MR. BURGESS.

That was a very interesting story about the ark. I have not heard such a good one in a long time, and as the gentleman has asked me as to how all these things can be, I will ask him a question. He states that all the animals on this earth came into existence, according to law, from a globe which was once in a state of white heat! How could all these great changes come about? How did the stars get into their position, and the sun get its heat, and the laws their immutability? How did all these things come to pass? That is an argument, is it not? Still it was a good story, and I give him credit for it. I am sorry that I have no children, or I would learn it, to tell them.

If Mr. UNDERWOOD meant that for a serious argument, I would note that scarcely a single thing which he mentioned in the list of animals existed in that day. Take Mr. Darwin's doctrine of the origin of species, and begin to-day and trace retrogressionally to the time of Noah, and you will find that but a few of those species of animals existed.

Now about all that story, referring to the hay and the different species of animals. What is the fact of the case? That the doctrine of the evolution of species is, however, totally ignored. Is that the way to argue a question? In order to bring the story of the ark into ridicule, occurring a few thousand years ago, the existing animals then are the same as now.

He says in his answer to my calling upon him to prove that which was in his first speech, that he had done so to all that needed proof. Well, may the very fates have mercy upon his doctrine, then. It is not a trifling question, when we are called upon to throw aside the faith of centuries, to accept the statements and conclusions of men who are changing their theories from year to year. When he says he has proved anything, he only says that he has said that which scientific men have said before him. But before that proves anything, he must prove that that which they believe to be true, is true.

Now, as I have plenty of time, I will dwell upon this. This is the whole basis, and foundation, and superstructure of modern science. How do you know that those rocks changed thus, so many millions of years ago? Was any man there to see them change? By the argument of the hour hand on the watch, moving so slow that we could not see it move, and yet it was moving, he sought to convey the idea that the changes in the appearance of the rocks were so slow that we could not see it. But I wish to know who was there to take observation of those rocks when they began to change. They say that those rocks began to form millions of years ago from an igneous condition; secondly, that their process of

formation has been so slow that we have not been able to observe it. He must give a starting point, before I can believe in those countless ages. I will here read a fragment from a report on the result of the Deep Sea Explorations.

They assume that these causes have been uniform, as instanced by the wearing away of the Niagara rock. So with the delta of the Mississippi River. First, we have to assume that it occupied long millions of years in formation, and then that the river ran at the same rate all through that period, and in the same channel; and lastly, that it deposited the same delta at the same rate which it does at present. Let me recapitulate—they have first to prove that the river has been running for millions of years, and then at the same rate, and through the same channel, and that the delta was deposited at the same uniform rate as at present. They have first to prove this and then challenge the Almighty. I will further prove in reading from vol. II. of Dana's "Origin of Laws," that Mr. Darwin himself had fallen into a singular and unfortunate error on this very subject.

Also from Darwin, showing that Geologists had been deceived, and erred in the conclusions arrived at. . . . I ask you if all these changes have taken place in their ideas and theories, and are taking place, when shall we know to accept the right. Yet this gentleman not only comes before you and asks you to push away the faith which you cherish, and which comforts and sustains you, but to accept the ideas of a few whose opinions are ever changing. I will not place my scientific faith on that of men whose ideas are changing from day to day.

In answer to my argument about heat and cold, and light and darkness, he says that heat is not an entity, but a mode of motion. That is the scientific language of the day is it? They may tell you that heat is a mode of motion; it is just like the doctor telling you that your pains are from neuralgia, to cover up his ignorance. It is equivalent to saying that they have arrived so near the

Supreme Being that they have to draw back and give it an assumed name. The Bible tells you of the earth as a fact only from the time of man's appearance upon it. That period we call the human period. All before that time is the geological period. I have shown that the primitive races of men were civilized, and I challenge Mr. UNDERWOOD to bring forward any evidence to the contrary that will stand investigation. He says that the Primitive Britons lived thousands of years before Egypt was heard of. Where is the proof? He did not bring any. Where are the relics? He next comes to the story about the pains which woman suffers attendant upon child-birth, and says that they cannot in the bones of the women found, find any different conformation, which should lead them to suppose that they, before that time, gave birth to children without pain. He makes a concession there fatal to his doctrine of evolution, in saying that the people who dwelt in the caves had the same conformation of the body as ourselves. Then about the serpent; he says that it did not walk. True, but may there not have been a retrogression as well as a progression? There is nothing remarkable that fish should come out of the water, and get their legs, as Mr. Darwin argues! Oh, no! But this is because it is in the Bible.

In reference to the deluge, I would say that all theologians of any importance believe it to have been a local flood. And the language used is put in such a form as to agree with the ordinary expressions of the day. For instance, we say, when we see clouds arise and cover the whole of the sky within the reach of our eyes, "See, the whole heavens are covered," whereas we only refer to our local heavens. So with the Bible; when the writer speaks of all the world, he referred to that portion of the world known to him. Then, again, about the cubit, and the ark being inadequate for the accommodation of the various animals, you must remember that a cubit in those days might have been a mile long, if not, what is the meaning of this passage: "Fifteen

cubits upwards did the waters prevail, and the mountains were covered." That must demonstrate the truth of my statement, for the writer must have known that the hills were more than fifteen cubits high, according to the measurements given here this afternoon. What does MR. UNDERWOOD seek to prove by the relics of the stone age; and can he prove the antiquity of the world by it? Here is an account of a stone age in Europe. . . . My argument is, that if those people were so ancient, they must have left traces of their antiquity, but there are absolutely none. Secondly, where traces have been found, they have been brought back to a later date, such as the other ages of which my friend has spoken.

MR. UNDERWOOD.

When I was listening to the Professor, I thought of the fate of Hugh Miller, one of the most gifted geniuses that science has given to the world, and who died endeavoring to reconcile the truth of science to the Bible, which he had been brought to believe. "Freedom wept when Kosciusko fell," says the poet; and science wept when "Old Red Sand Stone fell." I am certain that the majority of the orthodox portion of this audience, even, cannot accept as a satisfactory explanation, the remarkable statements which this gentleman has made; but I will leave that to the world to decide.

That story about the cubit being a mile high, is too high a story after all—too big an ark for the amount of water! He tries to explain away the impossibility of getting those animals into the ark, by saying that it was a local flood, and only those in that locality were needed to be taken into the ark. But that makes it even more impossible than ever. How could the waters remain heaped up above the tops of the highest mountains in one part of the world, without finding its level and inundat-

ing the remainder? Since it is impossible for a local flood of that description to have occurred, and the falsity of the other having been demonstrated, why will he try to defend it?

Again, if any one believes the statement that Mr. BURGESS made in reference to the Darwin theory, and the number of different species of animals in existence at the time of the flood, they show their ignorance of the Darwinian theory. Mr. Darwin claims millions of years for the changes his theory demands. Yet this gentleman gives us the statement that Darwin requires that only a few species of animals should be existing at that time. The fact is, that the story of the flood is utterly *false*; our civilization denies it, history denies it, science denies it, and I pronounce it false and fabulous.

I might read quotations in defence of my position from Hugh Miller, J. P. Smith and other scientific men, but they would occupy too much time. I will place Lyell in the balance with Burgess, and let the authorities decide. He has tried to prove that the antiquity of the earth is not true. I will mention one fact. He can go to Brazil and visit some of the caves there, and see the proof in a region where they have a dry period of six months, and then a wet period of the same length of time.

In a cave in that country it has been observed that every wet season the water, dropping through the roof of the limestone cave, forms a plate, and over that plate, in the dry season, another crust forms, and by counting these plates, it has been demonstrated that the cave is twenty thousand years old at least. But why stop to prove that the earth is more than six, or even sixty thousand years old, when geologists believe, and all theologians concede it? My opponent is disputing *facts* now just to kill time. Why try to force science to correspond with the sacred record?

He asks, who was there to see the rocks formed? Of course no one pretends to note how long they were forming, but we have data for saying the time was great. We

can judge by the chalk beds of England. Huxley says that not less than millions of years could have been sufficient to produce a work like that. As Lyell says we do not pretend to say how long the time was, but we can only say that the period must have been immense.

MR. BURGESS says, "that Darwin confesses to having fallen into error." But Darwin comes out honestly and confesses his being wrong in certain comparatively unimportant statements, and makes us proud that he belongs to humanity. But how different from the theologians! It would be well if *they* confessed themselves wrong sometimes. No, their *modus operandi* is first to oppose all new theories, and then as the evidence in substantiation of the theory becomes overwhelming, they strive to reconcile their dogmas with scientific truths by twisting the language of the Bible out of its clear and evident meaning. I stated that the Bible says that the snake should run on its belly, because it tempted our ancient mother; and that geology proves that it had always done so millions of years before that time.

His reply is, that the snake is a kind of slippery animal, but then the serpent is in the story, and he has to reconcile with science the statement that the serpent was changed, because it brought sin into the world. He may say that, according to Darwin, it might; but according to Darwin's theory, it would take countless ages, and then the change is the wrong way! But the Bible says that it took but a very short time. Man was ashamed, and he put the blame on woman, and she was afflicted with childbirth pains for this offense, and man was doomed to work—just as if he did not have to work before.

He said that eighty theories had been swept away in France. But what does that prove? Suppose eighty were eight hundred theological theories, which had been swept away, would that prove that there was no God, or that Jesus Christ did not rise from the dead, or anything of that kind? Then he refers to my calling heat a mode of motion, and says that we have got so near the Almighty

that we have drawn back, and call it a mode of motion. It is not me, it is the scientific men of the world who hold that heat is a mode of motion. The notion that it is a substance, is a crude and an *obsolete* notion.

He says that no evidence reaches beyond the Egyptian period. Well, I do not know where to turn for evidence first, there is so much of it. Does the gentleman mean to say that the caves of Amiens and Abbeville did not extend beyond the Egyptian period of four or five, or even ten thousand years ago? The antiquity of man reaches beyond historic times and beyond all tradition.

The Somme, a river of the north of France, runs through a district of white chalk, partly covered with the tertiary deposits. Above these tertiary strata are immense beds of rolled pebbles, sand, gravel and loam, belonging to the Diluvial period. In the vicinity of the towns of Amiens and Abbeville, these beds were laid bare to a considerable extent, by the formation of gravel pits, by fortifications, and more recently by the construction of a canal and railroad. In these deposits, at depths of 20 and 30 feet close to the underlying chalk, have been found diluvial and extinct animals' bones and flint axes of the rudest form. Commissions of scientific men, the most distinguished of Europe, have assembled repeatedly to investigate the matter, and the result of their examination was expressed in the following important statement:

"The flint hatchets are undoubtedly the work of human hands. They lie in virgin or undisturbed deposits of the diluvial age, which have not undergone any alteration or reconstruction by natural phenomena since their original deposition, and therefore in deposits the formation of which presupposes a structure of the surface of the earth essentially different from that which now exists. They occur associated with the remains of fossil animals now entirely extinct, and they prove that the antiquity of man upon the earth reaches far beyond all historic times, and, indeed, far beyond all traditions."

These flint axes, of which thousands have been found in the valley of the Somme, represent the lowest stage of

human industry. They are made from flint nodules, which are very abundant in the white chalk of France, and by simply knocking together these nodules, which, when thus treated, split up with a sharp shell-like fracture. Flint, hard as it is, is easily split, especially when operated on in a fresh state with its pit moisture still on it, or when it has been soaked some time in water. When the nodules had been split up roughly, the fragments were worked at with little taps until they obtained a useful form. That this was the process really adopted, and that it effected the purpose desired, has been proved by experiment.

At the places where the flint axes have been found in the valley of the Somme, no other traces of human handiwork were met with. None of the articles of bone, horn and shell, found in deposits of a later date and in the numerous ossiferous caves.

We are here carried back to an earlier and a ruder age than that indicated even by the cave of Aurignac. Those flint axes of the Amiens and Abbeville type are the earliest traces known of human industry, and the rudest beginnings of the arts of civilization. As such they possess the highest significance; for they show us with what rude steps man must have commenced his long and weary march toward civilization.

Says Boucher de Perthes: "The first man who struck one pebble against another to give it a more regular form, gave the first blow of the chisel which produced the Minerva and all the marbles of the Parthenon."

Not only are these axes found in the valley of the Somme, but since their appearance has become so well known, they have been discovered in various parts of Europe, Asia and America, and always in the Quarternary or Diluvial deposits, in company with the bones of extinct animals, and with the same absence of all products of a more advanced state of civilization. Sometimes the bones of entire limbs or other parts of the body are met with in their normal position in the gravel beds which

contain the axes, thus excluding the possibility of Mr. BURGESS' notion of subsequent intermixture or sweeping together by the water.

Asia Minor, Egypt, Palestine, India and China furnish evidence by actual specimens, historic mentions and survivals, that at remote periods they were the Stone Age. Of the ruder flint implements of the earliest Stone Age, Lubbock, in his *Antiquity of Man*, says, "that more than 3,000 have been exhumed in the northern part of France and the south of England. None of these are ground or polished, and they are nowhere associated with worked metal or pottery, or with objects made of bone or horn." There is the closest resemblance between these flint implements found in England and in France. This is explained by the fact that, at the time of the desposition of Diluvian, England and France were not yet separated by the channel. Communication between the two countries was therefore easy.

The question was once asked: "Why are no human remains found with these rude flint axes?" but it has not been repeated of late.

In 1813 Boucher de Perthes took from a gravel pit in Abbeville, in which axes had been found, and at a great depth, and close to the subjacent chalk, a human lower jaw which has become celebrated among scientific men. Its genuineness, once questioned, is no longer doubted.

In 1863 an international scientific commission decided that it had not only lain where it was discovered, but was, without a doubt, contemporaneous with the Diluvial flint axes.

In 1869 a number of human bones presenting the same character, (showing, in their conformation, some tendency toward an animal character,) were found not far from the same locality at a depth of ten feet. Among them was a skull of a low type. A fossil man was found enclosed in an old volcanic tuff of a long extinct volcano of Central France. When the man lived the volcano must have been active. That its activity was at a

far distant period, is proved by the fact that the remains of the cave-bear, hyena and hippopotamus are met with in similar blocks of tuff in the same locality. The evidence that man lived contemporaneously with extinct animals of the Diluvian, is demonstrated by the unmistakable signs of man's operations on their bones while they were in a fresh state.

The most common form of human interference met with, is splitting the bones apparently for the marrow they contained. Some of the bones show the flesh has been scraped from them with rude implements. Wounds made by man are found on the osseous structure of the Irish deer and Mastodon. The skull of a cave-bear has been found pierced in the frontal part by a flint arrow. The low condition of this period is shown by attempts at artistic work, such as drawings, rough sculpture and the like. Rude figures or outlines are found, representing animals then living, engraved with chips of flint upon the bones and horns of the great Irish deer, the reindeer, etc. With some of these were found fragments of schist with engraved outlines of the elk, mammoth and long-haired elephant. The drawings are very rough, and display but the infancy of art; yet the animals and objects they were intended to represent may be clearly recognized. Man was, therefore, incontestably contemporaneous with the animals of which he employed the bones and horns—animals that lived at least a hundred thousand years ago.

MR. BURGESS.

MR. UNDERWOOD calls my reply to his statements, subterfuge and a burlesque; but it still is a fact that he says that this world was once in a state of white heat or liquid heat, and that now it is covered with men and women, and cities and towns, and buildings. I did not call his statement about the ark and flood, and his state-

ments about the primitive condition of the world, a burlesque. I am willing to leave that point with the audience. It is an easy matter to make assumptions in reference to the antiquity of man, but not so easy to prove them. I say that in the teachings of geology, there are three assumptions, and they cannot be verified or proven to be true. I have before stated that if the statements in the Bible, which I hold to be true, are taken away, I have no further use for it. The book which I have a belief in, has been partially existing for nearly four thousand years, and still stands in spite of the objections of as able Infidels as MR. UNDERWOOD. But the genuine ideas of the Bible faith have stood the test of four thousand years, and has withstood the objections of all Infidels and scientists; and geology, which is the last opponent, will be overcome like the rest. Yet, he asks me to accept the scientific faith, which only has for its foundation the opinions of men, who, themselves, confess that they are liable to change their own theories from year to year. That is his position and he may meet it if he can. There is a fundamental principle in the Bible, which has never been changed. The Bible is my book, and still remains unchanged; whilst those of Lyell, Darwin, *et hoc homines genus*, are ever changing. I am willing to reason, and will leave it to the audience, if the evidence I have offered in favor of my position is not superabundant. If you can tell me how you can get a man or a woman, animals and plants, on this earth from a state of white heat, I can get all the animals the Bible refers to, into the little ark.

He says that Darwin needs so many ages before any increase in the number of species is perceptible. In proving the negative in the first proposition, he contended that I must place my hands upon the eye-witnesses, or the very men who saw the Lord Jesus Christ rise. But now, he says, that we must believe a theory which talks about things that existed millions of years before man existed. The consistency of that I leave for

the intelligence of the audience to decide. He further says, that there can be no mistake about that; but on the other hand, you cannot believe unless you put your hand upon the person who saw it. I will hold him to his argument. His theory to-day may be true and to-morrow false.

[The speaker read several long statements from Lyell and others, showing that the antiquity of the globe was not positively demonstrated.—Reporter.]

MR. UNDERWOOD mistook me about the antiquity of the globe; it was not that I was talking about, but the antiquity of man. By some means this world passed from a white heat state, into a state when glaciers slid over its surface. If heat is a mode of motion, it follows that something must move it. We next come to the flints, and I will tell you where they came from. Flint hatchets, and axes, and hammers, came from the natural and necessary law of evolution! Because, gentlemen, my argument that design indicates a designer, was rejected. But science, when it wishes to prove the antiquity of man, says that these flints, which hardly bear traces of having been worked, indicate a designer; but, great God! this immense Universe, and this earth, and the heavens, which bear more visible signs of design, indicate no designer! When I see these flints I am told that, because they bear traces of design, they must have been made by man, as he only has the intelligence to do so; but when I look at this mighty Universe and its beauties, I am told these are the workings of a law! If that is so, then I maintain that these flints can be the result of the workings of a law also.

[The speaker read an extract relative to the finding of bones in a cave in the south of France, which set forth as an explanation of finding the bones of certain animals mixed with those of men, that the waters washed those of the animals there, and that the men lived a long time after those animals lived, whose bones were found mixed with theirs.—REPORTER.]

Those remains showed that the antiquity of man could not be carried back so far as the time which these gentlemen would have us believe. The cooking utensils were quite modern in their make. The hieroglyphics which prove such a great antiquity of man, are still found to be in use among some of the Hill Tribes.

He says that I complain that he did not give proof of his statements, when he did. What I said was, that there are three assumptions made by geologists, of which I needed further proof before I could accept them. It was in reference to the delta of the Mississippi. First, I demanded that they should prove that it occupied long millions of years in formation; secondly, that the river ran at the same rate all through that period, and through the same channel: and thirdly, that it deposited the same delta, and at the same rate which it does at present. Until they can prove this, I deny their assumptions.

Again, the same with the Niagara river. When the regular wearing away of the rock has been proved, then I will admit the truth of it. For in an hour it can tumble over more rock than it could wear away in a hundred years.

MR. UNDERWOOD referred to the formation of the thin plates or rings in a cave in South America. Here, again, it is assumed that the wet seasons have been regular, and that they have never changed nor failed. It is a very bold assumption to assume that a little drop of water, oozing through a rock, should go on in the same way for twenty thousand years! But the things that he says he proves he only assumes.

MR. UNDERWOOD.

All I have to say in reply to the last argument of my friend, I will give while the matter is fresh in your minds. He asks, how do we know that the cave has been there for twenty thousand years, and that the wet and dry sea-

sons have been regular? I will tell him how. Scientific observers have seen the plates forming during the last ten years, and they have formed two in a year, twenty in ten years, and so on. They cannot be wrong, as the plates previously formed are the same as those lately formed. By counting these plates, they can tell the age of the cave as well as you can tell the age of a tree by counting its rings. You would think, by this gentleman's statements, that he had swept the whole science of geology out of existence, and that nobody had any data for anything except Christ and him crucified.

I had intended to-day to have touched upon moral portions of the Bible. I have not had time. That will come to-morrow. He wants to know how I can ask all those questions about the ark, when I cannot account for all the different species of animals coming into existence. There is no comparison between the two. I undertook to show that the ark was insufficient in size to accommodate all the animals; that the water on the earth was not sufficient to cover the tops of the highest hills. It was inconsistent for him to turn around and ask how and when all these animals first made their appearance. I cannot explain it any more than he can, with particularity and absolute certainty. All that we can do, is to explain the process by which it seemed reasonable that these things came into existence; it seemed as if he wished to divert attention from the subject under discussion. One moment he says that the language used was to suit the ignorance of the time, and the next moment says that it displays wondrous truth.

He speaks of the books of Lyell and others as my Bible. The volume of *Nature* is my Bible. Lyell helps me to interpret it; and this volume has never been interpolated and changed to suppress the facts, as is true of all ecclesiastical history on which my opponent relies. He asks for my proof of statements made, and I gave it. He then styles them assumptions, but I gave fifty times as much proof for them as he did for the dreams and stories

recorded in the Bible. What has he but a simple theory, an inspired statement? He seems to think that I ought to accept these stories because they have been in existence for four thousand years, but there are other stories over four thousand years old, and we are not called upon to accept *them*. He wants me to go back to the time before man was created, and says that I required eye-witnesses that Jesus Christ arose from the dead. But what has that to do with the Christian religion?

The statement about there not being so many species at the time of the ark, I denied, and showed that the theory of evolution gave him no aid. But why does *he*, who does not believe in the transmutation of species, appeal to it to help him out of a difficulty? He has to tell how to get those animals into the ark, or else abandon his position. These stories about the flood, which are found in every land, arose from the fact that men saw the effects of denudation upon the face of the earth, and in their ignorance ascribed it to a universal flood. Science has, however, shown the fallacy of that. As he believes in the flood, let him tell me how such an immense body of water could be heaped up in one locality without denuding the rest of the world?

That statement in reference to Lyell and the recent appearance of man, he read, I presume, from the "Principles of Geology." I do not know what edition he read from, but it must have been an early one. He has read some of the objections as given by Lyell. Lyell simply meant to say that they had not found man in the tertiary, but they might yet do so. In his late editions, Lyell says he is forced to accept the transmutation of species. Mr. BURGESS is ignorant of this, or wilfully suppresses it. Which? When this gentleman brings forward statements again, let him give the authority, so that I may have an opportunity to refer to them. What I have said in regard to heat as a mode of motion, (and he thinks that I have made a most unhappy statement,) is perfectly true. His speaking about the Universe is totally irrele-

vant; it has nothing whatever to do with the subject. I have no knowledge of the existence of a God with intelligence, and can only conceive an unknown power. Chance is no part of my opinion or my theory, and all that nonsense about things coming together at their own will and without law, forms no part of Atheism.

Now in reply to his statement about the implements discovered. I have a long report here on some which were discovered, and are demonstrated to be of the most primitive fashion. And these are found alike in England and France. Lubbock says that the finding of them alike in England and France, proves that at the time of the deposition of the diluvial strata, the two countries were united, and that the utensils are of a similar make.

As for his argument about the river, we cannot prove that it has been running at *precisely* the same rate all those years, or that the delta was deposited at the same rate; but even supposing that the river did run faster, it would then take thousands—many thousands of years to form. Even finding the bones of the cave-bear, of which we have no record, either written or traditional, prove an immense antiquity. Though the Stone Age is still existent in some parts of the world, yet we have proof that it reaches back far beyond the Egyptian civilization.

I have attempted to show, in *this* debate, so far, that the Bible says six thousand years ago the world was made out of nothing, and then proceeded to give the best philological authority to show that the words in the Hebrew gave no definition of an immense period of time, and then went on to show that, instead of occupying six days in formation, that the world had occupied millions of years. I also demonstrated that the earth, instead of being six thousand years, was millions of years old; that the order of the creation was wrong; that the story of the flood was opposed to history, science and reason! Mr. Burgess says that the sun is supposed to be an opaque body, but that is not so. The sun is a luminous body. To what straits are the defenders of the Bible reduced to make

a show of maintaining its truth and authority! I pity them.

MR. BURGESS.

As the question of the antiquity of man is still fresh in your mind, I will revert to that first. Here is the account of the finding of the bodies of two native chieftains.

[The speaker read for a very long time an account of the discovery of these bodies, for the purpose of proving that the antiquity of man was not very great.—REPORTER.]

I give as good authority for my statements as he does for his. He says that I ignore; that I want to puff away geology. I say to him that when the science of geology assumes a position that combats with that which I believe, I am not called upon to give way, or accept its dicta; to accept the authority of a science which is yet so far in its infancy that it changes its opinions and theories from year to year. He says that the rings forming in the cave have been observed by scientific observers for ten years; but there is a vast difference between ten years and twenty thousand years. He further says that I misrepresent Darwin in his story about the species. What I did say was, that according to the Darwinian theory it was not necessary for all those species to have been in existence at that time. He says in reply, that Darwin says, that it would take millions of years; but he does not know that Mr. Darwin thinks that it does. I have in this debate held him to the fact, that in the science of geology, there are three assumptions; and said that you must bring positive proof before we shall throw our Bible away. He said that a majority of the audience had heard more about geology in this debate, than in their life-time before, and then asks you to accept this science which is ever changing its theories. I said that the Bible does not change. He said that he could show

that it did, and that his Bible is the rocks, which never change. But who translated their Bible; and suppose that they have not translated it right, when shall we have a true interpretation? But evermore rises up this important fact, that whatever may be true in connection with geology, no one has professed that we have as yet a correct definition of what that science is. He says that my allusion to Darwin and the animals is no part of the debate. I introduced the question of the doctrine of the origin of species, to show that it was not necessary, by that theory, to say that every animal that lived now, did of necessity exist then. We next come to the question of the antiquity of the bones of men found, and the utensils discovered.

[The speaker then read a statement to show how it was possible that these bones could be mixed with the utensils by various means. Also one in reference to the piles of shells on the coast of Denmark.—REPORTER.]

I said that it did not matter how long geology made the periods between one stage and another; there was no conflict between science and the Bible. I have shown that the sun was a light-bearer, and that there was a time when it was collected together. I next showed that the Bible was not a book of science; that any inaccuracies in reference to the creation, or the order of the creation, was of no import, as it was not a scientific book; that nations thousands of miles apart have traditions of a flood. Then, coming to the ark story, my reply was, how could plants and vegetables, and animals come out of this earth, when it was once in a state of white heat? What was his answer? He said that he did not know. I further stated that the flood was believed by most theologians to have been a local flood. I endeavored to show that a geological theory of to-day might be true, and to-morrow be thrown away as false. Is the geology of Genesis in conflict with the simple narrative of fact? In reference to geology there are a vast number of writings and theories. Subject them to the same test as he would

apply to the Bible, and you hardly prove anything true in connection with them.

FOURTH DAY.

MR. UNDERWOOD.

It is a principle of evolution that everything, worlds, organisms and systems have passed through a series of changes, which have been formulated as from the homogeneous to the heterogeneous; from the simple to the complex; from the general to the special. "Constitutions are not made, but grow," it is truly said. Observe the growth of the government of Great Britain and that of the United States. So it is with religions. They do not come into existence at once, with all their dogmas and ceremonies, but they are all the result of centuries of development. All religions of the world are largely outgrowths from previous systems. Both Judaism and Christianity to a great extent are derived from pre-existent heathenism. I intend, by showing that the principal ideas inculcated in the Bible, were in existence before that book was written, to prove that the Bible is of human origin.

The main portion of the ceremonies and doctrines of the Jews were known before their Bible was written. "The Egyptians," says Diodorus Siculus, "believe their laws to have been communicated by Hermes." According to the Jews, theirs came through Moses from Jehovah.

The Egyptians had sacred books believed to be of supernatural origin. The Jews had sacred books of which the same was believed. The Egyptians had a priesthood of great wealth and power. "There was no ceremony," says Wilkinson, "in which they did not participate, and even military regulations were subject to the influence of the sacerdotal caste."

"The high priesthood," says Prichard, "was hereditary in a particular house." With the Jews the priestly office was hereditary in one family or tribe, and the priesthood, as in Egypt, had wealth and authority. The Egyptians had religious temples of great magnificence. Ruins of these edifices, built when the Jews were unknown, are still standing on the sites of the Egyptian cities. Solomon erected a great temple to the Lord 1,000 years before Christ. The temples in Egypt and Judea faced the East; both had inner and outer courts—the *sanctum* and the *sanctum sanctorum*. The Egyptian temples had secret apartments, without windows, where the Divinity dwelt, precisely corresponding with the Jewish Holy of Holies, which admitted no light, for 'the Lord said he would dwell in thick darkness,' (1 Kings viii. 12.) The Egyptians had prophets by profession, as did the Jews."

"The art of predicting future events in the Greek temples," wrote Herodotus, 460 years before Christ, "came from the Egyptians." Medicine belonged to the priests, says Prichard, in Palestine as in Egypt. The Egyptians had an ark, boat or great shrine. Says Mrs. Child (Prog. Relig. Ideas, vol. 1, p. 141): "In the inmost sanctuary of their temple was a sacred ship enclosed in a shrine and screened by a vail. When the oracle was to be consulted, a procession of priests carried about this ship in its portable sanctuary placed on poles, which rested on their shoulders." So the ark in the Jewish sanctuary was so made that poles could be run through rings and carried about by priestly Levites.

As the settled portions of Egypt were confined to the

bottom lands of its great valley, subject to overflow every year, and intersected with numerous canals, boats were an honorable and convenient means of conveyance, and as the gods were supposed to travel, there is propriety in the pictures representing them as sitting in, or carried about in processions, in boats or arks. The Jews adopted the boat shrines, evidently because custom had established it; although for their country a chariot, as among the hills and valleys of Greece would have been the most fitting.

"The Egyptian religion," says Prichard, "is the product of the country, and this very *ark* indicates where it originated."

Rev. John Kendrick says: "It was on the model of the Egyptian shrine that the ark of the covenant of the Hebrews appears to have been constructed." (Ancient Egypt.) In the Jewish religion they use figures of the *cherubim* which were placed at either end of the ark, and overshadowing it: "These," says Kendrick, "have a parallel in Egyptian representations."

Henstenberg says: "As regards the significance of the cherubim, their real agreement, in this particular, with the Egyptian sphinxes, cannot be doubted."

Kitto, in his "Cyclopedia," introduces engravings of Egyptian sphinxes to explain what the cherubims were.

Mrs. Child, in her "Progress of Religious Ideas," speaking of the Egyptian ark, says: "There are likewise branches, candlesticks, tables with loaves of bread, and cherubim with extended wing."

The ark of the covenant of the Hebrews, it will be remembered, contained the pot of manna and the rod of Aaron. The Egyptians and the Jews offered animals as a sacrifice, and both slew the animal in the same way, by cutting the throat. The Egyptians preferred red oxen without spot. In the 19th chapter of Numbers Moses directs the selection of a red heifer. The practice of circumcision is demonstrated by Egyptian monuments to have been fully established there, thousands of years

before the alleged date of Abraham. This pretended sign, that was to mark God's people, had existed ages before the Jews existed.

Herodotus says: "The Phœnicians and Syrians say they learned it from the Egyptians." The Jews had the custom of the scapegoat. The Egyptians had the same system of removing the sins of the people to some dumb animal. Wilkinson says it was common in Egypt. A sacred fire was kept burning in the temples of Thebes, as well as in Judea. The Egyptian priests took off their shoes in the temple, as Joshua took off his shoes in a holy place. The Jews anointed their kings and priests. But this was a custom in Egypt before there were any kings or priests in Israel.

According to Herodotus, Bubaste was visited by 700,000 pilgrims annually. There were also other holy cities in the valley of the Nile. The Jews had their holy city, and attributed great religious merit to their pilgrimages to Jerusalem. Moses, the law-giver, was probably a Monotheist, but the Jewish people seem to have believed in many gods, and it required centuries for Moses and his successors to educate them into Monotheism. Thus it was in Egypt. The priests were Monotheists, the people were polytheists. Mariette, the great Egyptologist, says:

"On the summit of the Egyptian Pantheon hovers a sole immortal God, increate, invisible, and hidden in the inaccessible depths of his own essence. He is the creator of heaven and earth; he made all that exists, and nothing was made without him. This is the God, the knowledge of whom was reserved for the initiated in the sanctuaries. . . . All proceeds from him, and all returns to him. But he has agents who are his own personified attributes, who become deities in visible forms, limited in their activity, yet partaking of his own powers and qualities."

Lenormant and Chevalier, in their "Oriental History" (vol. 1, p. 318), say: "In Egypt, as in all pagan countries there were in reality two religions; the one held by the people in general, consisting only of the outer forms of the esoteric doctrines, and presenting an assemblage of

the grossest superstitions; the other known only to those who had sounded the depths of religious science, containing some of the more elevated doctrines, and forming a sort of learned theology, having for its basis the great idea of the unity of God."

Herodotus tells us that the Egyptians of Thebes recognized the only God who had no beginning, and would have no end. This statement of the father of history is confirmed by the reading of the sacred texts of ancient Egypt. There it is said of that God, "that he is the sole generator in heaven and on earth, and that he has not been begotten. . . . He who has existed from the beginning . . . who has made all things, and was not himself made." The Egyptians had great reverence for the name of their God, and would not speak his name. Even Herodotus, after having visited Egypt when writing about Osiris, would not use his name. So the ancient Jews held the name of Jehovah in great reverence. They do so even to-day. The mere utterance of the name a devout Jew considers blasphemy. But just as the Egyptian represented God in various shapes and situations, so the Pentateuch represents Jehovah as having a human shape coming down on earth, talking with men, selecting individuals, establishing certain families to be priests and kings.

Jehovah led the armies of Israel to battle. So the supreme God of Egypt led her host against all enemies. Rameses, in a perilous strait, thus addressed the Deity: "I invoke thee, O my father; I am in the midst of throngs of unknown people, and I am alone before thee, no one is beside me. My bowmen and my horsemen abandoned me when I cried to them, not one of them heard me when I called them to my aid. But I chose Ammon rather than thousands of horsemen, than myriads of young heroes, even were they all assembled together."

The God answers: "Thy words have resounded in Hermonthis, O Rameses! I am near thee, I am thy Father, the Sun. My hand is with thee, and I count more

to thee than millions of men assembled together. The hearts of thine enemies shall grow weak within their sides, and all their members shall be relaxed."

"These fragments," says Bayard Taylor, "belong to the earliest literature of the human race, for the last of them, just quoted, was written while Moses was yet a child." Taylor, who was in Egypt with Mariette, gave many specimens of Egyptian literature, and says: "It seems to me that the Hebrew literature draws its style and character directly from the Egyptian as the Latin does from the Greek. If the lofty theism preserved as a mystery in the sanctuaries of the temple, struck a far profounder root in Israel, during its free and glorious ages, and blossomed in the highest and divinest forms of spiritual aspiration, the tone and cadence of its expression suggests none the less the language of the Nile." And Taylor thinks that even "the chief element of faith," purified by Moses, came from Egypt. "If a collection of similar or equivalent expressions in Egyptian and Hebrew, it would surely be richer and more striking than is now," he says, "generally supposed." Beginning with an ancient inscription on the temple of Sias, "I am who is, has been, and ever shall be," we should, doubtless, find a long series of reverential phrases which are already familiar to our race."

Mariette says that the following, from one of the early Egyptian rituals, is repeated so frequently on *stelae* and tombs, that we are justified in supposing it to be part of a daily prayer: "Through my love have I drawn near to God; I have given bread to him that was hungry; water to him who was athirst; garments to him who was naked, and a place of shelter to the abandoned."

The doctrine of the resurrection of the body was firmly believed among the Egyptians, and had a prominence never given to it by the earlier Jewish writers. Lenormant and Chevalier, (*Oriental Hist.*, vol. 1, p. 302,) says: "It was necessary that the body should be preserved from all injury, from all corruption, so that the soul might find

it uninjured in the day of the resurrection. Hence the infinite precaution for the preservation of the corpses, hence the enormous quantity of mummies now in our museums and found in all parts of Egypt." Again, on page 321: "Belief in the immortality of the soul is never separated from the idea of a future recompense for deeds done in the body, and this is particularly to be observed in ancient Egypt." Page 322: "Annihilation was believed by the Egyptians to be the punishment reserved for the wicked." The righteous, purified from venial faults after passing through many trials, enter "Pleroma," or perfect happiness, and become the companion of Osiris."

We have not time to notice more of the points wherein the doctrines, beliefs and ceremonies of the Jews, resemble those of the Egyptians. The Egyptian religion was not adopted entire by the Jews, but the principle doctrines of Moses are found in Egypt, and the religious ceremonies of the Egyptians and Jews were so similar down to the time of the Roman Empire, that the Roman law prohibiting the worship of Isis in the capital, spoke of the Jewish worship as though it were identical with the Egyptian.

"It is strange," says Hume, "that the Egyptian religion should have borne so great a resemblance to the Jewish that ancient writers, even of the greatest genius, were not able to discover any difference between them, for it is remarkable that both Tacitus and Sentionius when they mention that decree of the senate under Tiberius, by which the Egyptian and Jewish proselytes were banished from Rome, expressly treat these religions as the same; and it appears that the decree itself was founded on that supposition, not that religion."

And of this Egyptian religion, Wilkinson says, leaving no ground for the notion that it was changed to correspond with Judaism: "Indeed, if at any early period the religion of Egypt bore a different character, or if any great change took place in its doctrines, this must have been long before the foundation of the monuments that

remain, and with the exception of some additions to the catalogue of minor deities, and an alteration in the name of Ammon, we perceive no change in the religion from the earliest times to the reigns of the Ptolemies and the Cæsars."—*Manners and Customs of the Ancient Egyptians*, chap. 12.

The similarity between these two religions is so great that no sane man can believe they derived their creed and form from different sources, or that one did not take from the other. We must believe either that the Egyptian copies from the Jews, or the Hebrews obtained their ideas and customs from the Egyptians. That the Egyptians borrowed from the Jews is impossible! The ancient Greeks, hundreds of years before the Christian era, believed that Egypt, with its government and religion, reached back farther than any other nation near the Mediterranean. So thought Solon 600 years before Christ after interviews with the priests of Memphis. Plato says there were monuments in Egypt, speaking with proper caution, executed ten thousand years ago. Modern researches have demonstrated the great antiquity of Egypt. Bunsen says: "We have no hesitation in asserting at once, and without entering into any further investigation, that there exist Egyptian monuments, the date of which can be accurately fixed of a higher antiquity than those of any other nation known in history, viz.: above five thousand years (3,150 B. C). Lenormant and Chevalier say we have fragments of papyrus, preserved in the wonderfully preserving climate of Egypt, fully five thousand years old. At the first glimpse we get of Egypt she appears with the same religion that she had hundreds of years later. 'It is a remarkable fact,' says Wilkinson, 'that the first glimpse we obtain of the history and manners of the Egyptians shows us a nation already far advanced in all the arts of civilized life, and the same customs and institutions that prevailed in the Augustan age of the people, after the accession of the eighteenth dynasty, are found in the remotest ages of Osirtasen, the

contemporary of Joseph, nor can there be any doubt that they were the same before Joseph visited the country.' ”

It was among these people that the Jews lived. According to Bible accounts they went down to Egypt, a few score rude shepherds, unskilled in art, ignorant of letters, without any established government, or positive system of religion. They are held as slaves, “hewers of wood and drawers of water” to the Egyptians. They live in Egypt a few hundred years, surrounded by a people highly civilized, and under a government reaching back from that time into the hoary mists of antiquity; among a people then remarkable for their wonderful wisdom. Finally these poor Hebrews are led out of Egypt, if we accept the Bible account, by Moses, a man brought up at the court of the Pharaohs, and, we are told, learned in all the wisdom of the Egyptians. After their escape they are seen not only with a code of laws, but with a system of religion, bearing a great resemblance to that of the nation in which they had lived.

Who can doubt that the Jews adopted the religion of the Egyptians, and that their leader got his wisdom from the nation at whose court he was brought up, and with whose priests he had associated?

The Egyptians, an ancient people, with ideas and institutions the result of ages of growth and development, fixed and stereotyped, particularly priding themselves on the antiquity of their government and their religion, it is impossible that they could have copied their religious ideas and customs from a rude people, a despised and enslaved race who were employed in the brick-yards of the Nile!

That Moses should have selected from the Egyptian code and the Egyptian system what he thought best adapted to the people, and to give them greater authority with the ignorant and superstitious beings with whom he had to deal, claim they were from God, is not only possible, but seems a conclusion from which we cannot escape. It is admitted that Moses was acquainted with Egyptian

laws, and institutions civil and religious; it is undeniable that the Jews adopted many of them, and how can we admit that they came to Moses from a supernatural source, when we are expressly told that he was learned in all the wisdom of the Egyptians? Why should Moses need to have communication with Deity to give his people the ten commandments, when both their ethical and religious elements must have been familiar to him. Why should we believe he received instruction from Jehovah in regard to the ark of the covenant, the sacrifice, the cherubim, etc., when he only directed his people to adopt plans and ceremonies with which he had been familiar from boyhood? Why should Moses need moral wisdom direct from heaven, when he had lived from infancy among a people that had all the precepts of virtue with which we are acquainted?

The following answers to questions, which the Egyptians had to answer, after death as they believed, are from the "Funeral Ritual" of Egypt, some chapters of which are found on monuments long reared before the invasion of the shepherds, more than 2,000 years before Christ. These answers show the conception of moral duty, or the laws of conscience among that ancient people. "I have not blasphemed," says the deceased, "I have not stolen; I have not smitten men privily: I have not committed adultery; I have not plundered; I have not waylaid any; I have not cheated by false weights; I have not put forth my arm in anger; I have not afflicted any; I have not corrupted hearts; I have not been exacting; I have not caused fear; I have not made the laborer do more than his task; I have not calumniated the slave to his master; I have not robbed the dead; I have not reviled my parent; I have not defiled the river (Nile); I have not been idle; I have not lied; I have not played the hypocrite; I have not polluted myself; I have not taken my own life; I have not despised God in my heart; I have not been intoxicated; I have not indulged in vain boasting; I have not been scornful; I have not been bad tempered; I have

not listened to scandal; I have not multiplied words; I have not been shiftless; I have not spared eating bread or been miserly; I have not refused to hear words of truth; I have not committed any grievous sin."

"The deceased," says Lenormant, "does not confine himself to denying any ill-conduct; he speaks of the good he has done in his life time." "I have made to the Gods the offerings that were their due; I have given food to the hungry, drink to the thirsty, and clothes to the naked."

"We may well be astounded," continues Lenormant, on reading those passages, "at this high morality, superior to that of all other ancient people that the Egyptians had been able to build up on such a foundation as that of their religion. Without doubt it was this clear insight into truth, this tenderness of conscience which obtained for the Egyptians the reputation for wisdom echoed even by holy Scripture." (1 Kings iv. 30; Acts vii. 22.)

In view of the facts here, can we believe that a people who were among the Egyptians hundreds of years, whose leader, law-giver and instructor was brought up in the Egyptian court, whose traditions and legends are the Old Testament; how can we believe they obtained their moral teachings from a supernatural source? There is no room for doubt that Judaism was the outgrowth of previous systems, but chiefly copied from Egypt, and in the course of ages underwent modifications corresponding with the history, character and circumstances of the Jewish nation, but ever revealing to us the great principles, and many of the most minute ceremonies of the Egyptian system. Judaism, then, instead of being a system of divine origin, is a very good illustration of evolution, showing how historic religions have grown out of pre-existing systems of faith.

But the Hebrews were far inferior to the Egyptians in enlightenment, and could not keep up the high standard, of course, of the Egyptian priests and law-givers. and their spirit was narrow and exclusive, while their

God was generally represented as revengeful, retaliatory and cruel. The early Jews believed in many gods, but their special, national god received their reverence. He punished heresy and proselyting from Judaism, with death. Jewish soldiers were authorized to sieze beautiful female captives for their own use, after they had slain all the males and married women.

There are many things in the Bible, the recital of which would offend the sense of propriety in those present. In telling you some of them, I have to change the language so as not to give offence. The soldiers were allowed to keep female captives to satisfy their desires, and if they did not like them, to let them go again. If a brother should die, his wife could go to the then living brother and demand him to raise up seed to his brother. If he refused, she could spit in his face. I do not object to the man marrying his wife's sister, but I do not believe that a person should be compelled to do so, or that the woman should have the power to compel him to do so. It taught the keeping of bondmen and bondmaidens. Some people state that the Bible does not teach slavery, but the 25th chapter of Leviticus is one of the most slave-holding chapters in any book. Why, they could sell their own daughters as slaves. The Bible also tells us how the Jews conquered countries and killed all the men who fought in defence of their homes, and kept the women for themselves. If there is a just God, I can never suppose that he sanctioned such diabolical atrocities.

MR. BURGESS.

Our friend starts out, this afternoon, very moderately for him, by laying down the first principle that unity begets variety: that out of a few certain primordial forms diversity is brought forth, and this applies to religion. Scientifically, his authors will not support him in that. Here is what Dana says on the matter.

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That deals with the question respecting species; and now I shall enquire whether it is true when applied to religions. Let me read a few words about this Egyptian religion.

[He read about the doctrine of the transmigration of the soul.—REPORTER.]

Have we any such a thing as that in the Jewish religion?

[He then read on, telling how the Egyptians worshiped a number of Gods.—REPORTER.]

That looks very much like the one God idea of the Jews, does it not? We must examine religions, when we wish to test them, generally. We must ask the question, what is it doing for mankind? That is the test of religion. What is the Egyptian religion doing for the Egyptians of to-day? Where are they? Here is a statement comparing Buddhism with Christianity, hear what it says.

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These great religions have done nothing for humanity, and the people who have upheld them have passed away. Therefore, I deny that these two are similar. The Egyptians had many gods, the Hebrews had one. The Egyptians worshiped animals; the Hebrews worshiped none; the Egyptians had special places wherein these animals were worshiped. Who sat at the head of the religion in Egypt? Nothing but a bull, and he was treated as a sacred divinity. Here, then, are radically different ideas, and if there were but one it would be sufficient to condemn the whole argument. It showed that the Egyptians had many gods, and the Hebrews only one. "I AM THAT I AM," Jehovah; "the Lord thy God is one God." Therefore, I hold that if the Jewish religion was substantially built from the Egyptian religion, that Moses being familiar with all the rites and ceremonies of that religion; that Moses, trained to the idolatry of Egypt—to its polytheism and pantheism—would never have declared, "Hear, oh, Israel! the Lord thy God is one God." Therefore it

stamps the idea as wrong, that the Jewish religion, in its fundamental aspect, was the same as the Egyptian religion. No comparison can be found between the two. Serpents, white bulls and the river Nile were their gods, while Moses said, "Hear, oh, Israel! the Lord thy God is one God." That many of the other practices were borrowed from the Egyptians I will not deny. But that does not prove that the Egyptian religion was of human origin. The argument that he makes was, that all of the Hebrew religion is of human origin, because it is borrowed from the Egyptian religion. But that does not prove that the Egyptian religion was of human origin. Then if they borrowed their ideas from them, I can attack that point. He says that when he has proved the Egyptian religion was the foundation of the Jewish religion, that he has proved the latter to be of human origin. Not so. He has first to prove that the Egyptian religion was not of divine origin. Here is a statement relative to the antiquity of the Egyptians.

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Who were the Egyptians, and from whence did they get their religion? that is the next question to note. The races from which they sprang are mentioned in the tenth chapter of Genesis. By the Bible history we can trace them back to the beginning of the world. The Egyptians descended from one of the sons of Noah, and the sons of Noah were familiar with the one-God idea. The Israelites in their slavery retained this religion for a while, but it became corrupted, and it was owing to this that God sent Moses to bring them back from the idolatry of Egypt to the belief in one God, Therefore the human origin of the Egyptian religion is swept away! His statement about the Egyptians giving the Jews the idea of one God is absolute nonsense! Here is an extract about the religion of the Jews.

The Hebrew religion punishes people for accepting the idolatry of Egypt, and yet it is founded on that same idolatry!

I will now notice some of the special objections that he made. I did not ask him to spare anything. "Lay on Macduff," is all that I ask. If he has anything in the Bible, bring it out! The first objection is the persecutions. I will answer that. He forgets that this religion was a theocracy; that God was the supreme ruler, and they had no right to say what power he should have to prevent people from going away from that religion. I presume that, whatever opinions MR. UNDERWOOD holds, he would sooner die than give up his principles. That would be right, for there are some opinions in this world worth more than life. It was God who inflicted the death punishment upon the one for inciting a person to idolatry. There are some things worth more than life. Such as virtue and good ideas, and MR. UNDERWOOD knows it as well as I do. I say that if a man leads us to abandon that which we hold more sacred than life, he ought to be punished.

He referred to the soldiers taking wives. He said that the Bible commanded it, and that there was no morality about it. That to-day all civilized society would condemn such an action. MR. UNDERWOOD knows that that was the law and the custom of the day. He says that the Scripture says, "if you do not like her you shall put her away." But it remains to be proven whether if he married her first he could put her away.

The next point he made, was that of the husband's brother, and said if a man should die and leave a widow, that widow could compel the brother to marry her, and if he refused she should spit in his face. It is rather a hard law, I will confess, but I would rather have some women spit in my face than to marry them. Before he can make any capital out of this, he must show the surrounding customs. He must show that it was discordant with the morality of that age. Those commands were for that age and not for this. If he had given us an idea of the customs attendant upon marriage in that day, then we could judge on the matter. Women were not allowed

to have their faces uncovered in the presence of men in those days; and, even to-day, in countries where the Christian religion has no power, for breaking that observance they would be put to death.

He then comes to the slavery question, and says that the Bible taught it. He does not refer us to the record of the year of Jubilee, when all the captives should be set free, and they had similar institutions every seven years for their brothers. Moreover, in regard to slavery, can it be shown to have been such a terrible evil in that day? If slavery was a great curse then, why do we so frequently read of men preferring to remain in bondage?

MR. UNDERWOOD.

First, I will note what the gentleman has said in reply to my statement on the morals of the Egyptians, and then on Judaism as an outgrowth of the Egyptian religion. Judaism in practice during nearly the whole of Jewish history, was just as much an idolatry as some of the surrounding idolatrous nations. The very names God and Lord in the Bible, were translations of the names of some of the pagan gods. The word God was translated in fifteen different ways, and those who worshiped gods under any other names, were no more idolators than the Jews. Israel, at the zenith of her glory, not only worshiped many gods, but offered children as a sacrifice on altars erected by their own hands. What right had the Jews to kill either their brethren or the heathens for their religion? Why murder them and destroy men, women and children? This gentleman would be exceedingly indignant if any one would offer any intolerance at the present time, and yet he would go back and defend the Jews. There is no sense and no reason in it. He uses a dangerous argument; for, like the boomerang, it will rebound against him with terrible effect. He tells me to read the immoral portions of the Bible. If I were to do

so, it would bring the blush to the cheek of many young men and women in the audience, and my opponent, no doubt, would be pleased to have me injure my defence by such an indiscretion.

He asks what are the customs of those days? I care not what the customs of those days were, for no custom could justify a man to take a woman and make her his mistress contrary to her will, when he had killed her father and mother and brothers. He says that the fact is, that he could take her and keep her a month, and then send her away unmarried and untouched. I wonder who has read the Bible most carefully.

Here is what the Bible says: "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captives, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife. Then thou shalt bring her home to thine house; she shall shave her head, and pare her nails, and she shall put the raiment of her captivity from off her, and shall remain in thine house and bewail her father and her mother a full month, and after that, thou shalt go in unto her and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her."—Deut. xxi. 10-14.

Will my friend confess his mistake? No; he never does that, but the audience, to a person, must see it. Then about the spitting in the face. He said he would rather have some women spit in his face than marry them. It created a laugh, but it was no argument. Could there be any justification of any man being forced to marry a woman when he has one already, or did not want to marry? Was it in accordance with that age? I presume it was. I ask if God Almighty sanctioned the bar-

barism of that age? if so, why attribute to him our advancement?

Again, what were the marriage customs of that age? It was that a man bought and sold his wife. Woman was the property of man, and the Bible sanctioned it. Men bought and sold their wives, and a man could sell his own daughter to be a concubine. MR. BURGESS says that the Egyptians had no idea of a retribution; that their appearance before the forty-two judges was only typical. But the fact is, it represented the religious belief of the Egyptians, whose idea of retribution was as distinct as my opponent's. Such recklessness of statement would ruin any Freethinker as a debater. He says there was nothing great in Buddha, and ascribes the greatness of the nations which have Christianity, to their possession of it. He might as well ascribe the greatness and glory of ancient Greece, where they had a republic five hundred years before Christ, to the religion and mythology of that country. Is the low, demented condition of the Abyssinians the result of Christianity? Does any one ascribe the state of those nations to their possession of a certain form of faith? The time will come when theologians will be ashamed to take this narrow view. He says that the tenth chapter of Genesis gives the oldest history of the world. I deny it; it is simply a theological opinion. We have Egyptian books far older than that, the date of which we will not attempt to state. We know they are old, for they have been preserved in a peculiar manner, and give very excellent data in reference to men, that we cannot find elsewhere. MR. BURGESS says that comparative philology carries us back to the unity of languages. Max Muller says: "That there is no data by which we can trace the languages back to one. No scholar thinks of doing it now, although it is not necessary to deny that they had a common starting point." Prof. Whitney gives a similar opinion.

What I have said about the Egyptian and Hebrew religions, I would say about the Christian religion. It

has come from previous systems. The triune nature of God, which the Trinitarian Christian thinks the sublime mystery of his religion alone, was known in Egypt, and the commonly received doctrine of India centuries before the time of Christ. The Supreme Being of the Hindoo was Brahm. As Creator, he is named Brahma; as the preserving power, Vishnou; as the destroyer and renovator of the forms of matter, Siva. These three relations of the divine being, constitute the Hindoo trinity. Even Plato, the philosopher of Greece, considered the divine nature, under the three-fold modification of the first cause, the Reason or Logos, and the Soul or Spirit of the Universe. "The three archaical or original principles, were represented in the Platonic system," says Gibbon, "as three Gods united to each other by a mysterious and ineffable generation; and the Logos was particularly considered under the more accessible character of the Son of an Eternal Father, and the Creator and Governor of the world."

Cudworth says: "The generality of the Christian fathers, before and after the Nicene Council, represented the genuine Platonic Trinity as really the same thing with the Christian."

St. John speaks of Jesus as the Logos (the word), but Logos was used in the divine sense by Plato and Philo long before.

The doctrine of the incarnation reaches back into the remotest antiquity. Osiris, the Egyptian God and Incarnate Savior, came down to earth to battle with Typho the Evil Spirit. Philae was one of the places at which Osiris the Egyptian God was supposed to be buried. His history is illustrated in sculpture made 1,700 years before Christ. Twenty-eight lotus plants point out the number of years he lived on earth. "He appeared on earth," says Wilkinson, "to benefit mankind, and after having performed the duties he had come to fulfil, and fallen a sacrifice to Typhon, the evil principle, (which was at length overcome by his influence after leaving the world); he arose again

a new life, and became the Judge of mankind in a future state." Herodotus saw his tomb at Sais, nearly five centuries before Christ. The doctrine of the incarnation was a part of the ancient theology of India. One of the incarnate Saviors was Chrishna. The great Oriental scholar, Sir Wm. Jones, says in the "Asiatic Researches," vol. 1, p. 259:

"That the name of Chrishna, and the general outline of his story, were long anterior to the birth of our Savior, and probably to the time of Homer, we know very certainly. . . . In the Sanscrit dictionary, compiled more than two thousand years ago, we have the whole story of the incarnate Deity, born of a virgin, and miraculously escaping in infancy from the reigning tyrant of his country. . . . I am persuaded that a connection existed between the old idolatrous nations of Egypt, India, Greece and Italy, long before the time of Moses. Very respectable natives have assured me that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost Christians because their Brahma, Vishnu, and Mahesa, were no other than the Christian Trinity."

"Chrishna, the incarnate Deity of the Sanscrit romance, continues to this day," says Jones, "the darling God of the Indian women. The sect of Hindoos who adore him with enthusiastic and almost exclusive devotion, have broached a doctrine which they maintain with eagerness, that he was distinct from all the avatars (or prophets) who had only a portion of his divinity, whereas Chrishna was the person of Vishnou (the second person of the trinity) in a human form. Chrishna was believed to have been born from the left intercostal rib of the royal line of Devaci.

"He passed a life of most extraordinary and incomprehensible nature, His birth was concealed, through fear of the tyrant Cansa to whom it was predicted that one born at that time, in that family would destroy him."—P. 259.

He was fostered, therefore, in Mat-hura by an honest herdsman, surnamed Ananda, or the Happy, and his amiable wife, Yasoda:

"He saved multitudes, partly by his arms, and partly by his miraculous powers. He raised the dead, by descending for that purpose into the lowest regions. He was the meekest and best tempered of beings. He washed the feet of the Brahmins, and preached very nobly indeed, and sublimely, but always in their favor. He was pure and chaste in reality, but exhibited an appearance of *exassius libertinen*, and had wives and mistresses too numerous to be counted. Lastly, he was benevolent and tender, yet fomented and conducted a terrible war."

The above extracts are taken from Vol. 1 of "Asiatic Researches," chap. 9. Cardinal Wiseman, referring to Chrishna, says: "He was nailed, according to one account, to a tree by an arrow, and before dying foretold the miseries which would take place in the Cali Yuga, or wicked age of the world, thirty-six years after his death." "The statute of the God," says Higgins in his Celtic Druids, "is to be found in the very oldest caves and temples throughout India." Chrishna was worshiped in the time of Alexander the Great (330 B. C.), at what "remains one of the most famous temples of India, the temple of Mathura, on the Jumna, the Matura Deorum of Ptolemy." (Celtic Druids, pp. 154-7.) Can it be doubted that the story was brought from India, and made, with some modifications, a part of Christianity? Even in ancient Greece, in the theatre of Athens, the doctrine of atonement of the God suffering for the sins of the world, was clearly presented in the Prometheus Bound, of Athens. In answer to a call made to him to explain how his philanthropy could have incurred such punishment, while nailed by the hands and feet to Mount Caucasus, he says:

"See what a God, I suffer from the Gods,
For mercy to mankind, I am not deemed
Worthy of merer: but in this uncouth
Appointment, am fixed here;
A spectacle dishonorable to Jove!
On the throne of heaven scarce was he seated
On the power of heaven,
He showered his various benefits thereby,
Confirming his sovereignty, but for unhappy mortals

Had no regard; but all the present races
Willed to extirpate, and to form anew.
None save myself opposed his will: I dared
And boldly pleading, saved them from destruction.
Saved them from sinking to the realms of night,
For which offense I bow beneath these pains;
Dreadful to suffer, piteous to behold."

"Overcome at length," says Robert Taylor, "by the intensity of his sufferings, he curses Jupiter in language hardly different in terms, and but little inferior in sublimity to the 'Eloi, Eloi lama Sabacthani' of the Gospel. And immediately the whole frame of nature became convulsed; the earth shook, the rocks rent, the graves were opened; and in a storm that seemed to threaten the dissolution of the Universe, the curtain fell on the sublimest scene ever presented to the contemplation of the human eye, 'a dying God.'"

The moral precepts of the New Testament, even those which it has been claimed were first uttered by Jesus, are copied from earlier teachers and authors. When Jesus enjoined doing good for evil, he taught only what is found in Proverbs xxv. 21: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou heapest coals of fire upon his head, and the Lord shall reward thee." And this was taught in India and Egypt thousands of years before Solomon lived.

Sir William Jones warned the missionaries not to assert in India the originality of the New Testament morality, for, said he, "the Pundits would cite the beautiful Arya couplet which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of destruction, to consist, not only in forgiving, but even in the desire of benefitting his destroyer, as the sandal tree in the instant of its overthrow, sheds perfume on the axe that fells it; and the Maulavis would triumph in repeating the verse of Sadi, who represents a return of good for good as a slight

reciprocity, but says to the virtuous man, 'confer benefits on him who has injured thee,' using an Arabic sentence and a maxim, apparently of the ancient Arabs." (Eleventh discourse.) Self-examination was taught by nearly all the teachers of antiquity. It is beautifully enjoined in the golden verses of Pythagoras. Plato advised men to examine their dreams, even on the ground that they contained the latent tendencies of their thoughts. The doctrine of the Fatherhood of God, and the brotherhood of man, was inculcated in India, Greece and Rome before the time of Christ. It is found in Cleanthes Hymn to Jupiter:

"Hail King!

For thou art able to enforce

Obedience from all frail mortals,

Because we are all thine offspring—

The image and the echo only of thy eternal voice."

Says Muller: "Between the language of Buddha and his disciples, and the language of Christ and his apostles, there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era." Thus one day Ananda, the disciple of Buddha, after a long walk in the country, meets with Matangi, a woman of low caste, near a well, and asks her for some water. She tells him what she is, and that she must not come near him. But he replies: "My sister, I ask not for thy caste, I only ask for a drop of water." She afterwards becomes herself a disciple of Buddha. While in the New Testament we read: "If thy right eye offend thee, pluck it out and cast it from thee," we find among the Buddhists a parable of a young priest, whose bright and lovely eyes prove too attractive to a lady whom he visits, and who thereupon plucks out his right eye and shows it to her, that she may see how hideous it is. Baring Gould declares that the "ethic code of Buddha can hardly be ranked lower than that of Christianity."

Rev. H. Malcolm, in his "Travels in Asia," says its—the Buddhist—doctrines and practical piety bear a strong resemblance to those of the Holy Scriptures. There is scarcely a precept or principle in the Badagot which is not found in the Bible. Did but the people act up to its principles of peace and love (that is the way Christians refer to the Bible), oppression and injury would be known no more within their border. It has no mythology of obscene and ferocious deities, no sanguinary or impure observances, no self-inflicting tortures, no tyrannical priesthood, no confounding of right and wrong by making certain iniquities laudable in worship." St. Hilaire says that the whole law of Buddhism consists in renunciation; that Sakya requires humility, disregard of worldly wealth, patience and resignation in adversity, love to enemies, religious tolerance, horror of falsehood, avoidance of frivolous conversation, consideration and esteem for women, sanctity of the marriage relation, non-resistance to evil, confession of sins, etc. Goethe, Carlyle, Max Muller, the great Sanscrit scholar, and all others who have investigated the subject, bear testimony to the fact that virtues, which are commonly called Christian virtues, were taught by Buddha, as a part of his system, hundreds of years before the Christian era. So much of the Buddhistic literature has been translated, that any ordinary reader can now ascertain for himself that the most characteristic moral teachings of Christ were a part of the heritage of humanity in his day. And we have no evidence that Jesus was guilty of the folly or falsehood of claiming the originality of these ethical teachings. The claim has been made by his over-zealous and narrow-minded followers. Many of the phrases used by Jesus had often been used before by the Jews and the Platonists. For instance, "the meek shall inherit the earth," is found in Ps. xlvii. 11. "Thou shalt love thy neighbor as thyself," Lev. xix. 18. The greater portion of the sermon on the Mount has been proven to be a patch-work, made up of phrases from the Talmud, the

writings of the Jewish Rabbis, the Old Testament, and the works of the Platonists.

But to show more fully that Christianity was derived from pre-existing systems, I must refer to the Essenes. They were a philosophical sect of Jews as early as 160 years before Christ; at least the Jews were divided into three sects, Sadducees, Pharisees and Essenes, the latter consisting chiefly of the lower ranks, and presenting, says Hennell, a remarkable picture of simplicity and moral purity, tinged by the austere spirit of monarchism. We have a short description of these Essenes in Josephus, Philo and other historians. They despised riches, held property in common, and in almost every respect were like the early Christians. Of the resemblance between these Essenes and the followers of Christ in their principles and practices, I will let a Christian writer speak—Christian D. Ginsburg, LL.D., who is a leading contributor to Alexander's new edition of Kitto's *Cyclopedia*, the most orthodox of the chief English Bible Dictionaries. I read a few extracts from an essay, entitled, "The Essenes—their History and Doctrines." Dr. Ginsburg says:

"The identity of many of the precepts and practices of Essenism and Christianity is unquestionable. Essenism urged on its disciples to seek first the Kingdom of God and his righteousness; so did Christ (Matt. vi. 33; Luke xii. 31). The Essenes forbade the laying up of treasures upon earth; so Christ (Matt. vi. 19, 21). The Essenes demanded of those who wished to join them to sell all their possessions, and to divide it among the poor brethren; so Christ (Matt. xix. 21; Luke xii. 33). The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag; so the primitive Christians (Acts ii. 44-45; iv. 32, 34; John xii. 6; xiii. 29). Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service; so Christ (Matt. xx. 25-28; Mark ix. 35, 37; x. 42, 45). Essenism commanded its disciples to call no man master upon the earth; so Christ (Matt. xxiii. 8, 9). Essenism laid the greatest stress on being meek and lowly in spirit; so Christ (Matt. v. 5, 29, 29). Christ commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peace-

makers; so the Essenes. . . . Christ combined the healing of the body with that of the soul; so the Essenes. Like the Essenes, Christ declared that the power to cast out evil spirits, to perform miraculous cures, etc., should be possessed by his disciples as signs of their belief (Mark xvi. 17; comp. also Matt. x. 8; Luke ix. 1, 2; x. 9). Like the Essenes, Christ commanded his disciples not to swear at all, but to say yea, yea, and nay, nay. The manner in which Christ directed his disciples to go on their journey (Matt. x. 9-10) is the same which the Essenes adopted when they started on a mission of mercy. The Essenes, though repudiating offensive war, yet took weapons with them when they went on a perilous journey: Christ enjoined his disciples to do the same thing (Luke xxii. 36). Christ commended that elevated spiritual life, which enables a man to abstain from marriage for the Kingdom of Heaven's sake, and which cannot be attained by all men save those to whom it is given (Matt. xix. 10-12; comp. also 1 Cor. viii.); so the Essenes, who, as a body, in waiting for the Kingdom of Heaven, abstained from connubial intercourse. The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable, unto God, which they regarded as a reasonable service; the apostle Paul exhorts the Romans to do the same (Rom. xii. 1). It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy; the apostle Paul urges the Corinthians to covet to prophesy (1 Cor. xiv. 1, 39). When Christ pronounced John to be Elias (Matt. xi. 14), he declared that the Baptist had already attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity. It will therefore hardly be doubted that our Savior himself belonged to this holy brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this fraternity, and that though he frequently rebuked the Scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this conclusion. . . . The accounts given by Josephus first mention their existence in the days of Jonathan the Maccabaeus, B. C. 166; and they most unquestionably show that the Essenes existed at least two centuries before the Christian era, and that they at first lived among the Jewish community at large. Their residence at

Jerusalem is also evident from the fact that there was a gate named after them. When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the North-west shore of the Dead Sea, sufficiently distant to escape its noxious exhalations, and the rest lived in scattered communities throughout Palestine and Syria. Both Philo and Josephus estimated them to be above four thousand in number. This must have been exclusive of women and children. We hear very little of them after this period (*i. e.*, 40 A. D.); and there can hardly be any doubt that, owing to the great similarity which existed between their precepts and practices, and those of the primitive Christians, the Essenes, as a body, must have embraced Christianity."

He should have said those called Christians embraced Essenianism which ante-dated Christianity many years.

MR. BURGESS.

It would be quite as regular in the order of the debate, for the gentleman to attempt some answer to my objections and arguments, instead of reading his essays, and lay them over for some other time. He says that the name of God was derived from the names of those other old Gods, whose worship was prohibited. If he means by that the same meaning as those of whom the Bible prohibits the worship, I deny it totally. That the words for God, used in the Old Testament, sometimes have reference to false Gods, I do not deny, but if he means the Elohim, he must bring more proof. If he is content with the mere saying no, I am the same. He says that I would be indignant if any man persecuted now. Certainly I would. He professes to test the language of a thousand ages ago by the experience of to-day. We ought to first know what human experience was then. We must go there and live under the same government, and be acquainted with their laws, and familiar with their customs, before we can test the experience of that age with our experience; before we can judge as to the justice or

propriety of the persecution of the idolators, the marriage question, and taking wives from the captives, and so on. I do not say that it would be good morals for to-day, and I do not know that the Bible teaches it for to-day. The Bible only teaches something that was taught. We are not called upon by the Bible to capture wives when we need them. The Bible says that a man and his wife shall be one, and love each other until death.

Moses gave the divorce under protest, and Christ put it back when he came, and said that only on account of infidelity to the marriage bed was it to be granted. Before he can make any argument of what the Bible taught the men to do then, he must bring before you the conditions of their lives, their laws, their customs, and whatever went together to form human society in those days. There were many practices in those days which we have abandoned. For instance, washing the feet of our guests. We do not care about practicing that to-day. Is it immoral, then, or is it wrong? Let us inquire what the customs of the day were, and then judge of them. I do not believe that a man or woman here is to be carried away by that style of argument. The idea of the customs of two thousand or of five thousand years ago to be brought down to the present day, or of our standard of morality to be tested by that standard, is so absurd that I have no fear of its effect upon the intelligence of this audience.

He says there are very indecent stories in the Bible. But does the Bible teach us to practice them? On the contrary, it says, "thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors." "Thou shalt love the Lord thy God, and thy neighbor as thyself," is the earthly law of God. Where are your indecent tales? I know all that it means, and all that it is worth. Let me here enumerate some of that which the gentlemen will term my heterodoxy. I do not know of any studied

clergyman who claims that the whole of the Old and New Testament is a revelation from God, but rather that it contains a revelation from God. To say that it is a revelation from God, and that it contains a revelation from God, are two distinct and separate statements. I hold that the principles in the Bible are both divine and human, as was Jesus Christ; that all the goodness, and promises of goodness, in the Bible, culminated in one individuality, and that individuality was the Lord Jesus Christ. The very reason that the Bible described the worst possible phases of human life, and the worst possible conduct of its best characters, is proof that it is higher than any other book. Do we tell, when we write the life of a hero, of all that he did, good, bad or indifferent, as the Bible does? The grandest feature in the Bible is its fearlessness. These stories prove not that the Bible was all human, but that it dared record matters of historical fact, even if it damaged the character of its best characters, prove it to be more than human. Do any of our historians to-day tell all about the heroes whose lives they record, as the Bible has dared to do?

Now then let us take the wife story again. He says that the soldiers took them against their will; but the Bible does not say so. Here is the impression he sought to make, or did make upon my mind: That the soldier took the woman to his house for a time, and then if he did not like her he put her away again. I said that if the soldier desired to have her, he was first obliged to marry her, and then if he did not like her she was divorced. Is not that story true of to-day? Do not people get married, and after a few days get divorced again? This divorce is not a divine teaching, for Christ put it back again, and said that nothing but infidelity to the marriage bed could justify a divorce. That is the divine teaching; where is your immorality now? He says that I am trying to justify those customs. I am doing nothing of the kind. I am trying to get him to show you that then and there, under those conditions, they were immoral. He does it

by showing you that it would be a great immorality to-day, under our condition of society, and then says if it were bad to take a wife like that in these days, it would be bad in those, but I say that he makes no point there.

He says that I said that the Egyptians had no knowledge of a retribution. That is the very opposite from what I said; I was showing the difference between the two, and said that they had none of those ideas in the Jewish religion. Moses says nothing about it, and it has been urged as a strong objection against the probability of a future state; that the Old Testament is almost silent about the history of a future life. There are but few passages which justify us in that idea, and I believe that in a severe philological criticism, that even those passages would be taken away from us. He fails here totally to establish the human origin of the Bible.

He says that culture and race have something to do with religions, and the religion of the country. The moment MR. UNDERWOOD wants to refute my argument of the general effect of Christianity upon the nations of the earth, he says that climate and race have something to do with it. But will he frankly offer me the use of the same argument when I apply it? Climate and race are large elements to enter into any question; and I re-affirm my statement, that to establish anything, he must test the facts by the standard and custom of that day, and not by those of to-day. Where is the Christian religion to-day? Look all over Europe, at Australia (the Antipodes), over some portions of Africa, many of the islands of the ocean, over the American continent. There are the people who have the Christian religion and who have to-day that faith. He says that climate and race have something to do with it. What were the climate and race where this religion began? Were the Anglo-Saxons an outgrowth of that race? A historian says that the Northmen invaded the Christian domains, and took back Christian slaves into the middle and the north of Europe. Our ancestors were the pirates of the North Sea, and these

Christian captives transformed them from the scourge of the highway into peaceful herdsmen. It was Christians who braved the storms of the Atlantic, and planted the New England civilization. Those were a people influenced by climate!—a people remarkable for their honesty and their conscientiousness in regard to religion. It was the story of the cross which planted the New England civilization. They were not a race of savages, but men full of conscientious convictions in respect to the rights of their conscience. What but the doctrine of the cross could make men endure the privations that they endured, the troubles that they overcame, and convert this almost wilderness into a beautifully cultivated continent.

What is it that has converted the Sandwich Islands into civilization? The story of the cross. Where to-day are the nations which have the high moral standing that the Christian nations have? Where is the morality of the Egyptians? Where are the Egyptian people? Passed away. Yet you tell us that all these changes are but an outgrowth of civilization.

Now about the 10th chapter of Genesis. He says that it was written at a very modern date. I will read a statement to show that it was not.

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This not only puts the 10th chapter of Genesis a long way back, but states that the Egyptians were part descendants of one of the sons of Ham, and that proves the divine origin of the Egyptian religion without a doubt. If the Jews borrowed every word of it, it still would be divine.

I will now read a statement about the unity of languages, from Prof. Max Muller.

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Then, so far as that is worth anything, it brings us to the days of Noah and his sons, who received a revelation from God, and established a mode of religion from that revelation. I am not an annihilationist about the destruction of the race, and if you put me to the test, I

regard the blotting out as the worst punishment you could give. Suffice it to say that the New Testament teaches nothing whatever about the trinity. It teaches only one God—a living God—and only one son of God. Paul says:

"The last enemy that shall be destroyed is death; for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor., xv. 26-28.

I would now turn your attention to the statements relative to Buddha, and show you how it compares with the New Testament. Here is a statement from Max Muller.

What is the use of MR. UNDERWOOD trying to show you the similarity between the Christian religion, when the Buddhists called upon and worshiped so many Gods? Let him show in the Bible where a man was allowed to worship one God, and call upon other Gods. The very moment he touches the Buddhist and other religions, he is met with the same difficulty. He has, after proving the Old and New Testament religions originated from those sources, to show that they were of human origin.

MR. UNDERWOOD.

In resuming, I have to say in reference to the remark of the gentleman, that there may be something ominous in my method of carrying on the discussion, that I certainly do not know what he means. I think that the audience will agree with me, that I am conducting my part of the debate entirely proper and fair. He says that if I prove that this religion can be found to be existing previously to the Bible, that I have then to prove that it

was not originally revealed to mankind. I have to prove nothing of the kind. If I can prove that all those doctrines, teachings and ceremonies were in existence before the Bible was written, then there was no need of a revelation to make them known to mankind. The conclusion must follow, that the Bible contained only what was known to men centuries before—a human compilation. All these ideas originated in the human mind from a survey of nature, and there was never such a revelation from God. If I prove that this religion existed, almost entirely, before the Bible was written, then I have proven that there was no need of a revelation.

He denies that Elohim was a name of the heathen gods, but this name was derived from those of the heathen gods. The words Eli and Bel are found there, and Elohim is derived from the same word. If I had Muller's Chips from a German Workshop," or the "Science of Religion" here, I would read it, but I have no idea he would admit his mistake. Scientists admit their mistakes, theologians never. He says that the Bible morals which I brought forward have no reference to our actions to-day. I say that those morals were given for an indefinite length of time. He says that it was God who ordered these things, and the Israelites had no right to complain, but does he mean to say that God ordered men to murder one another because of their religion, or soldiers to force women. The Egyptians had a far higher state of morals than that. Then he says that I must go back to those days and bring up the manners and customs of the people, and said that a custom in those days was to wash the feet of a guest, which we would not care to repeat. Certainly, I would rather that all washed their own feet. But would you kill men and force women? That is a little different from washing feet! One is a matter of taste; the other is a horrible crime.

He says that I misunderstood him, that he did not say that the woman was sent away before she became a wife. I heard distinctly what he said, and I am sure that the

audience heard it. He says now, that she was sent away after she had been there a month, and there was nothing very bad in that; but she was sent away wronged, insulted, violated, humiliated. "Nothing wrong in that!" He quotes the Ten Commandments, but what is the use of quoting them? The question is, not whether the Bible teaches good things, but whether it is all good, and whether it is from God or man. Take the 31st chapter of Numbers. The Jews war upon Midian, and after killing all the men, in their mercy the soldiers spared the women and children. Moses asked them if they had saved all the women alive. On receiving an affirmative answer, he said: "Therefore kill all the male little ones, and all the women that are not married save alive for yourselves." Perhaps the gentleman will try to explain away this, so I will read the exact words: "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that hath not known a man by lying with him keep alive for yourselves."

If I believed that God Almighty commanded that, I should hate him from the bottom of my heart. Does he believe that God gave those infamous commands to kill the male children, the married women, and save the virgins for themselves. Colenso says:

"Who is it that really dishonors the word, and blasphemes the name of God Most High? He who believes and teaches others to believe, that such acts as those above recorded were really perpetrated by Moses under express divine sanction and command, or he who declares that such commands as those could never have emanated from the Holy and Blessed One, all-just and all-loving, the Father of the spirits of all flesh—that we must not dare to believe this—that we are bound not to do so by the express authority of that divine law which we hear in our hearts, which is written in our conscience, and answers there to the voice which speaks to us from without."

It is impossible for a kind-hearted, loving man or woman to believe that a just God commanded these

things. According to the Bible, God commanded a man to take a prostitute for a wife, and Ezekiel to eat human excrement for food. A God who would order such things would never correspond with the God that we would conceive. MR. BURGESS says that the Jewish belief did not teach the idea of a future life, and that other religions did teach it. I did not say that Moses accepted all he had been taught in the court of the Pharaohs, but only that which he deemed useful or appropriate. Theologians are in dispute whether the early Jews believed in a future state or not. Then, my friend says, speaking of the idolatry of other nations, that I say that the Jews were idolatrous. I say again, for at the time when the Jews were in their palmyest days, they were engaged in worshipping idols.

Then about climate and race. I said that he must not suppose Christianity had to be thanked for the greatness of modern times, but that climate and race had something to do with the advanced nations. He asks, why not let climate and race have something to do with occurrences mentioned in the Bible? That has nothing to do with it at all. Climate and race may contribute to make a nation great or degraded; but how can they be appealed to in *justification* of murder? He then asks who is it that goes among the savages, etc., is it the missionaries of race and climate or of religion? Where are the Christian converts being made? The Buddhists and Mohammedans as well as Christians, have missionaries making converts in the East. Then how about the Sandwich Islanders. They embraced Christianity; and now the Sandwich Islanders are dying out very fast. I do not condemn Christianity on that account; but I say that the men who went there and carried rum and disease, went with the missions, and those people have suffered injury through contact with Christianity. What more? Language! What I said about language I still say. He says that Max Muller says that nothing indicates an independent origin. What he does say is that we cannot trace language to its origin,

and that therefore philology is unable to say whether language came from one or many starting points. This gentleman misrepresents Muller. •

I will now endeavor to show that Christianity teaches a morality that nobody preaches or practices. But first I will read an extract from John Stuart Mill on Liberty.

"All Christians believe that the blessed are the poor and humble, and those who are ill-used by the world; that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven; that they should judge not, lest they be judged; that they should swear not at all; that they should love their neighbor as themselves; that if one take their cloak they should give him their coat also; that they should take no thought for the morrow; that if they would be perfect, they should sell all that they have and give it to the poor. They are not insincere when they say that they believe these things. They do believe them, as people believe what they have always heard lauded and never discussed. But in the sense of that living belief which regulates conduct, they believe these doctrines just up to the point to which it is usual to act upon them. The doctrines in their integrity are serviceable to pelt adversaries with; and it is understood that they are to be put forward (when possible) as the reasons for whatever people do that they think laudable. But any one who reminded them that the maxims require an infinity of things which they never even think of doing, would gain nothing but to be classed among those very unpopular characters who affect to be better than other people. The doctrines have no hold on ordinary believers—are not a power to their minds. They have an habitual respect for the sound of them but no feeling which spreads from the words to the things signified and forces the mind to take *them* in, and make them conform to the formula. Whenever conduct is concerned, they look round for Mr. A. and B. to direct them how far to go in obeying Christ." (pp. 80-81).

The true Christian feels but little attachment to this world. He regards earthly possessions among the greatest stumbling blocks in the way of salvation. "How hardly shall they that have riches enter the kingdom of Heaven." Mark x. 23. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven." Matt. xix. 24. "Lay not up for yourselves treasures upon earth. . . . Behold

the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." Matt. vi; 19, 25, 26, 34. The meaning of these texts is plain. The Christian guides his life by them. His master had not where to lay his head; the apostles had nothing except one garment, a staff, and a pair of sandals. The young man who had kept the commandments from his youth up, was not received among the disciples because he declined to dispose of all his property and distribute the proceeds among the poor. The immediate followers of Jesus got rid of their property, "sold all their possessions and goods, and parted them to all men as every man had need." Acts ii, 44. In doing this they could not have erred, for they listened to the very words, and were under the immediate instruction of Jesus. So, the Christian deems it a duty to remain poor. He lays up no treasures upon earth; his heavenly Father will feed him as he feeds the fowls of the air, and, "consider the lilies of the field," he says in the language of his master, "how they grow; they toil not, neither do they spin, and yet I say unto you even Solomon in all his glory, was not arrayed like one of these." Matt. vi. 28. How much more will he clothe me, and provide for all my wants. His master expressly commands, "Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed. (For after all these things do the Gentiles seek.) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi. 31-33.

He has the true faith in the promise of Jesus. These promises were addressed to all who should follow him. The Christian is encouraged by the examples of old. God's chosen people wore the same shoes and clothes in the wilderness for forty years, and at the end of that

time, they were none the worse for wear. They neither dug wells, nor tilled the ground, yet they had enough to eat and enough to drink. God sent bread from heaven, and made water flow from a rock; and was not Elijah fed by ravens? My Heavenly Father does not change; my Master will keep good the promises he made, when, clothed in human flesh, he walked the earth and spake to men. So, the Christian says, away with work; let worldly and wicked men engage in worldly pursuits; it is my business to seek the kingdom of God, and lay up treasures where moth will not corrupt, nor thieves break through and steal. If he has lands and houses, he sells them and distributes all to the poor. Anything he owns, money or goods, he "lends, hoping for nothing again."—Mat. vi. 35. If any one attempts to rob or defraud him, he makes no remonstrance; he obeys his Master: "Of him that taketh away thy goods, ask him not again."—Mat. vi. 30. How can he look out for earthly possessions and spiritual treasures at the same time? What are the advantages of worldly wealth for a few years in contrast to the eternal bliss promised by Jesus to his followers? Did he not say: "Blessed be ye poor, for yours is the kingdom of God?"—Luke vi. 20. How foolish would he be to jeopardize his soul, merely for the sake of a little earthly wealth; the threatenings of Jesus ring in his ears: "But woe unto you that are rich, for ye have received your consolation."—Luke vi. 24. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven."—Mat. xix. 24. So he resolves to remain poor, and is content to sing,

No foot of land do I possess,
No cottage in the wilderness,
A poor, wayfaring man,
I lodge a while in tents below,
Or gladly wander to and fro,
Till I my Canaan find.

The Christian thinks all power is from God, and in a

sense that makes resistance thereto a terrible crime. He thinks that the men who resisted the authority of Charles the First, and brought him to trial, and they who rebelled on this continent against the tyranny of George the Third, committed offenses against God, deserving eternal punishment. Cromwell, Hampden, Sidney, Washington, Jefferson and Adams, he believes, are all damned because they resisted "the powers that be."

How can he doubt on this point? He reads: "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."—Rom. xiii. 12. He never resists oppression or evil of any kind. His Master's words are: "I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also."—Mat. v. 39, 42. He finds the precepts of non-resistance in the New Testament clear and unmistakable. Jesus says: "Resist not evil;" Paul says: "There is no power but of God;" Peter commands: "Submit yourselves to every ordinance of man." Jesus was subjected to oppression, ignominy and death. He submitted, and should we not strive to approach him in our conduct and character? "Christ also suffered for us, leaving us an example that we should follow his steps."—1 Peter ii. 21. "Being persecuted, we suffer it," wrote Paul. "My Master suffered," says the Christian, "and so shall I. Bitter as was the cup put to his lips, gladly as he would have pushed it aside, terrible as was the punishment inflicted upon him, able as he was to summon more than twelve legions of angels to his rescue, and to overthrow, if necessary, the whole Roman empire, he offered no resistance, but meekly submitted to all that his enemies saw fit to inflict." "How then dare I resist by violence?" says the Christian, "the wrongs heaped upon me." He does not resist.

He submits to the rod of the tyrant and the lash of the master.

The Christian regards woman as man's inferior. She was made for him, while he was made for himself and the glory of God. In days of yore it was said to woman: "Thy desire shall be to thy husband, and he shall rule over thee." Under the laws given by God, through Moses, woman was bought and sold as a wife and concubine. A man could turn away his wife by writing her a "bill of divorcement," putting it in her hand, and sending her out of his house. No woman could, for any cause, get rid of her husband. If a woman crowned her womanhood by becoming a mother, she was obliged to make a sin-offering—to pay a penalty and a fine. No such duty was imposed upon man for being a father. If the child were a female instead of a male, the fine was doubled. The woman, after marriage, was required to give evidence of pre-nuptial chastity. No such proof was demanded of man. A man could sell his own daughter to be a slave and a concubine. (Ex. xxi. 7, 8.) Woman was the first offender; Adam, innocent fellow, didn't do any wrong until coaxed to do so by the wicked woman. "Adam was not deceived," says Paul, "but the woman being deceived was in the transgression." "The woman whom thou gavest to be with me," said Adam to the Lord, "she gave me of the tree and I did eat." The wisest man, according to the Bible, that ever lived, or ever shall live, said: "One man among a thousand have I found; but a woman among all those have I not found." (Ecc. vii. 28.)

With these teachings before him, the Christian cannot help regarding woman's position as a subordinate one. The New Testament, the later revelation, reaffirms the doctrines of the Old, regarding woman's position and character. The notion of woman's inferiority in the time of Jesus was common, but he never sought to correct it. Jesus did not change the Jewish law of divorce, except to limit divorce to adultery on the part of the wife; adultery

on the part of the husband is not recognized as sufficient cause. The Christian finds, as he reads it, that the New Testament nowhere condemns the precepts and practices of the Old, but on the contrary reaffirms the old Jewish teachings respecting woman. He turns to the writings of Paul and reads: "For indeed a man ought not to cover his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man." (1 Cor. xi. 3-5, 7-9.) Wives are required to be in obedience to their husbands. "Wives submit yourselves unto your husbands as unto the Lord; for the husband is head of the wife, even as Christ is head of the Church. . . . Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. v. 22-24.) The Christian reads that women are required to keep silent in the churches, for the reason that Eve was made after Adam, and was the first to eat the forbidden fruit. The inspired Apostle Paul, writing to Timothy, declared that he did not "suffer a woman to teach," "but to be in silence;" "for Adam was first formed, then Eve, and Adam was not deceived, but woman being deceived, was in the transgression." (1 Tim. ii. 11-15.)

MR. BURGESS.

There was one very serious error in that argument, which I will show you by and by. He gave you a long argument about the Trinity and the Brahmin religion, and upon that based his whole argument against the Christian religion. Here is a statement about the same religion:

[The gentleman read a very lengthy account of the Trinity of the Brahmin religion.—REPORTER.]

Remember that it was Chrishna that he built his argument upon. He said that you would see Jesus all along here. Let us see.

[Read on for some time.—REPORTER.]

That corresponds with our Jesus Christ, does it? That is where we get our idea of the Trinity, is it?

[Still read on.—REPORTER.]

This gentleman would have you think that the New Testament doctrine has been copied from this. Here we have the incarnation of a number of deities. The New Testament doctrine of the Trinity has only one God, one son of God, and one word of God. The fact is simply this: that when Jesus Christ came into this world, as a human being, he combined all the properties of the human and the divine in one person, Christ being one person—one individual. He possessed in that individuality the divine and the human influences combined in one person, and it was that divine person that died and rose again, and sits at the right hand of God.

He says, in reply to my argument, that if I admit that a good many things in the Bible are not from God, then he has proved it to be of human origin. What does he mean by origin? Origin means absolute beginning. Where does this thing begin? His question asserts that it began with man. But I say, again, that he has to prove that they did not originally receive it directly from God. By the best authority that we can bring, I have shown that the Egyptians descended from a son of Noah. And now he must go to the back of that, and get a man to make it of human origin. The real question is, is man himself the author of it? That is human origin, and I do not intend to release him from that.

Now about the word "Elohim." He says that it is the same word as is used in reference to other Gods. Not so. The word Jehovah is the principal Jewish word used, instead of Elohim. Moses gave his law as the everlasting law! MR. UNDERWOOD contends that those laws were

given to be permanent, and says that Christ said that he came not to alter the law.

But I must here explain that my defense of the old system is purely a gratuitous piece of work. I do it merely as a matter of respect, and not because the Christian religion has anything to do with the Jewish law. What I really said in reference to the woman was, that first the soldier should marry her, and then if she did not please him, he could send her away and divorce her, which is as the Bible reads.

Now again about the wife business. He says that I said that it was good only for those days. I said no such thing. What I did say was, that before we could say that it was immoral, he must first show that the customs of that day would make it so. He measures all these things by the standard of to-day. We cannot refer to anything as being immoral unless we know the state of society in which it was instituted. Then, killing men for their religion. If he meant to meet the issue fairly, I think that I have as good a right to have some conviction in my argument as he has in his.

Here is my argument in regard to killing men on account of their religion. I said that there are some things dearer than life—something higher than life. Any virtuous man or woman would die sooner than lose their character. The idea of God is higher than life. My argument is, that whatever a man would risk his life to advocate, the life should be taken that would take away that object. Therefore, then, the idea of God with those people was more than life, and all those who would destroy that idea should be put to death. It is not persecuting a man for his religion, it is punishing him for taking a man away from that which he holds to be more sacred than life. If he ought to die for anything, he should die for that. It was the man who induces the other to deny that which was held more sacred than life who was to die. He said it was the question whether the Bible contained these things or not. I say that it is not

the question as to whether the Bible teaches us to do that. The question affirms that the Bible teaches these things, and I beg to know to whom it teaches it. I have shown that there are two elements in the Bible, and that the crimes recorded in the Bible are historic events, and not a part of the revelation. Referring to the crime is one thing, and teaching us to do it is another.

Now, for the passage he refers to (31st chap. of Numb.), where God is said to have commanded the Jews to kill all the males and the women, and save the little ones. I deny that God ever commanded it. I care not if he asserts that it is the teaching of God. I know that Moses said that God had commanded it. But he may have said that to fulfil his own ends. We know that, at times, officers exceed their duties, and may not Moses have done so in this instance?

He answers my arguments in reference to the progress of Christianity in this way: He tries to show that it is not making any great progress now, and refers to the Sandwich Islanders, who, he says, are worse off since the introduction of Christianity, because rum went with it. Does the Bible teach that you should preach the Gospel and carry rum with it?

He then refers to the Catholic religion, and says that it is full of the relics of paganism and idolatrous worship. Some of that is true, and some is not. I will tell him that they have the same central idea of God, a Savior, and a Spirit, that we have. Now, he says that all the different religions had a one-God idea; and I have given authorities to show you that they worshiped a number of Gods and a Devil, whom they all offered equal sacrifices to.

He next goes on to show you that the New Testament religion is not much after all; and says that, judging by it, he is as much of a Christian as I am. He says that it teaches people to sell their goods, and not to lay up treasures for this world, and not to become rich. I deny the whole! What does the New Testament teach? That Christ came into the world, that he taught twelve men to

be his special ambassadors, and he promised to be with them, by means of his spiritual power, and, therefore, taught them not to have any care for this world. They were to be specially endowed. He refers to the teachings on the Mount. To whom were those precepts addressed? To the twelve Apostles, to whom he said: "I will be with you even until the end of age." When MR. UNDERWOOD told you these things, he told you that which no living man will sustain. That there are some things better than money I will concede—truth and honor are!

MR. UNDERWOOD.

What MR. BURGESS said about Chrishna is partly true, and he might have presented a number of similar stories. In fact you can bring forward as many stories in reference to Chrishna, as you can in regard to Christ, from the writings of the early Christian Fathers. I have sought to show the great similarity between Buddhism and Christianity, and to show that the latter has grown out largely from the former.

MR. BURGESS further says, that in regard to the human origin of the Bible, I ought to go back beyond the Egyptian period. Why expect me to say that which is absolutely impossible? All we can do is to trace them back to the minds of men that lived centuries before Moses, or even Abraham, was born, and find them a part of the pagan religions of remote antiquity. This is sufficient evidence that the Bible was written by men who gave ideas that were already in the world; who wrote their own thoughts and beliefs, such as had been in the minds of men for centuries. The Bible, then, must be a human production. But my opponent wants me to prove that the Egyptians and Indians did not get these ideas from God! If they did—which he would never imagine at any

other time—still the fact remains that the *Bible* is of human origin, even though the Egyptians, thousands of years before, had a revelation from God!

If books were written to-day, and chronicled such stories as the Bible contains, and claimed to be of divine origin, we should contradict their claim. If I find that those thoughts and ideas were in the world before the Bible was written, it proves it to be of human origin. He says that he has shown that every element of importance was not borrowed from the Egyptian, by the Jewish religion. Now, I have shown that the idea of a supreme God, the scape-goat, the ark, and the principal ideas and ceremonies of the Jewish religion, were borrowed from the Egyptians.

In combating my arguments against the morality of the Bible teachings, he says that I do not know what the times demanded. I care not what the times demanded, but I repeat that they did not demand murder, at any rate, nor forcing women to become wives and concubines! He says that the Jews attached great importance to the existence of a God, and, therefore, if any one strove to take that idea away, they had a right to kill him. What an idea that is, it is so logical! So, then, those nations that are satisfied that my Atheism is false, have the right to put me to death! It would not be right, though there are, undoubtedly, many who would be glad to see it carried it out. Perhaps one of your clergymen in town would like to do it.

Then in referring to the thirty-first chapter of Numbers, he says that officers sometimes exceeded their duty. Well, that is true; but the Bible tells us that these things were done by the command of God. Well, at any rate, his idea is better than the thought that God commanded the slaughter of those persons and children, although it is contrary to the Bible. This book of the Old Testament is reeking with blood. He says that the Bible has the idea of a God running through it. So have the Buddhist and Egyptian religions. He says that the

commands I quoted were given solely to the Apostles. Were they? They were given in the sermon on the Mount.

The Christian does not believe in woman's rights. In the church he thinks she should not speak. If she wants to learn anything, let her ask her husband at home. In the family she is to obey her lord; the laws which in this Infidel age recognize woman's right to divorce, her right to hold property, her right to preach, are, in his opinion, decidedly wrong. They are anti-scriptural and anti-Christian, and, therefore, the Devil is their author, and Hell the portion of all who favor them. Although he believes woman was made for man, and once, when it was necessary to people the earth, marriage was a duty, the Christian thinks that since the coming of Christ marriage is undesirable. It is allowable, but not to be encouraged; while celibacy is a virtue. In the first place, the Christian is poor—a mere vagabond—and is not in a condition to supply the wants of wife and children. Further, he believes that nearly all the children born will be forever damned, and ordinary humanity compels him to deny himself a relation in which he will probably be the father of human beings who will call upon the mountains to crush them, and curse the day they were born. Another consideration is that his Master never taught that men should marry; he himself was not married, and he never, so far as is known, encouraged others to marry. This relation has so much influence upon society, and suggests itself to the ordinary moralist so often, that it is not supposable that his Master omitted to approve of it from mere oversight. Indeed, if words have any meaning, Jesus advised bodily mutilation. A true Christian has made himself a "eunuch for the Kingdom of Heaven's sake." "He that is able to receive it, let him receive it" (Matt. xix. 10, 12). Paul did not advise the same course, but he discouraged marriage; he advised the unmarried to remain single. Uncontrollable passion, ungovernable, brutal appetite alone can justify

marriage. It is simply better to marry than to do something worse (1 Cor. vii. 8, 9).

The author of the "Apocalypse," in one of his visions, exhibits 144,000 saints, perpetual attendants of the Lamb, and their sanctity consisted in the fact that "they were not defiled with women," but "were virgins"; therefore marriage is defilement! So the Christian resolves that he will remain single. He leaves marriage, and the responsibility of bringing into existence children of the devil, and heirs of hell, to the unsanctified, unregenerate men of the world. His duty is to work out his salvation with fear and trembling, and try to win souls to Christ, and save them from hell—not to add to the number that will be damned. He prays, "Thy Kingdom come, thy will be done on earth as it is in *Heaven!*" In heaven there is no marriage. "The children of this world marry and are given in marriage, but they which shall be accounted worthy of that world and the resurrection from the dead, neither marry nor are given in marriage" (Luke xx. 34, 35).

The Christian, although he has but little confidence in the results of mere human effort, has great faith in prayer. His master has promised that whatever he asks, believing, he shall receive. Abraham had faith, and he was blessed with a son when very old, and as good as dead. Elijah, a prophet of old, had faith, and his prayers for dry weather and for rain were both answered. The Bible is full of similar examples to encourage and sustain the Christian; so he trusts not in human knowledge, nor in human effort, but in faith and prayer! Is his brother man sick, he calls no physician, but prays for his recovery—lays hands on him, and lo! he is well! Are wild beasts in the way, thirsting for his blood, he relies not on powder and ball, but cries to God, and behold, the animals affrighted, flee from his pathway, and he passes safely on! Do the remorseless waves threaten to drown him, to God he speaks, and the wind abates, the ocean becomes quiet, and his ship sails safely into her destined

port! Do Infidels oppose the religion of his master, he prays that God will convert them and save their souls, or "remove them out of the way, and let their influence die with them," and conversion or death invariably follows! Is there a protracted drought, he prays for rain and down it comes! Is there incessant rain and destructive floods, he speaks for dry weather, and the rain ceases, and the waters dry up! He regards lightning-rods upon houses as a standing and *pointed* insult to Jehovah, and a blasphemous denial of his Savior's promise. Why attach lightning-rods to houses, when an earnest prayer will, with infallible certainty, serve the same purpose? The study of medicine he thinks not only unnecessary, but positively sinful! It evinces lack of faith in his master's promise to his followers, that "they shall lay hands on the sick and they shall recover." He is not afraid of venomous serpents, for he can handle them with impunity. He can speak in languages in which he has never received instruction; he goes as a missionary to the heathen of distant lands, and, without any study, speaks their languages as though he had been acquainted with them from his youth. He casts out devils; it matters not how many of them take up lodgings in a fellow, his appearance is a signal for them to seek quarters elsewhere. Poison cannot hurt him; prussic acid taken into his stomach instead of producing its usual effect on a sinner, rather promotes digestion. Here are his master's own words: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Matt. xvi. 16). "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do" (John xiii. 12). "And Jesus answering saith unto them, have faith in God. For verily I say unto you that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and

shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall receive them (Mark xi. 22, 23, 24). The Christian spends nearly all his time in prayer and supplication. His own destiny and the eternal interests of his fellow beings occupy his thoughts, to the exclusion of about everything else. How painful and how terrible the thought of the everlasting torture of a human soul! He recalls these passages; "The children of the Kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth" (Matt. viii. 12). "If thy hand offend thee cut it off; it is better for thee to go into life maimed, than having two hands, to go into hell—into the fire that never shall be quenched: where the worm dieth not and the fire is not quenched" (Mark ix. 43). "And the smoke of their torment ascendeth forever and ever, and they have no rest day nor night" (Rev. xiv. 11).

The Christian pleads day and night, in season and out of season, for the souls of his fellows. The efforts of reformers who aim only at the amelioration of man's earthly condition, he deplures, for they only succeed in making this life attractive, causing man to love the things of this life, diverting attention from the interests of the hereafter, and ending in the damnation of souls.

The slave, despised and doomed to unpaid toil, with no possessions to attach him to this world, is more inclined to dwell on the future, and to keep in mind the promises of his Savior than he who enjoys freedom, and is surrounded by the pleasant things of this world. How wicked, then, are they whose labors are directed toward the emancipation of slaves. The poor, struggling man who finds this world a place of hardship and weariness is more likely to lay up treasures in heaven, than the man who has some means and opportunities for earthly enjoyment! How cruel, then, is the man who tries to remove poverty!

The Christian is sternly opposed to what is called human progress. Whatever adds to the beauty and attractiveness of this world, diverts attention from things heavenly, and should be discouraged! He is content to live in a hut, and he thinks all men should be satisfied with a similar dwelling-place. Does his neighbor erect a palatial residence, surround it with pleasant walks, with trees and flowers, with sparkling fountains and beautiful statuary, and adorn its walls with pictures and paintings, and add to it every attraction that art and taste can suggest? He views all this with deep regret, for it is an evidence that his neighbor loves the world and is neglecting to think of God, the Devil, Heaven, Hell, and his immortal interests. They are evidences to him only of wordliness and wickedness. They are a positive denial of the comparative worthlessness of this life, and the insignificance of human effort unaided by faith and prayer. So the Christian implores God to touch the hearts of men, and turn their thoughts from earth to heaven; from railroads, steamships, telegraph lines, banks and stocks, manufactures and mechanical inventions, governmental reform, agriculture, stock-raising, fruit-culture, and other worldly objects and pursuits, to the world of spirits, and the fate of their undying souls.

Of course such a condition of mind unfits him for business. His house, his stock, his books, if he is so worldly as ever to possess any, are neglected. He mourns the greater part of the time, and how can he help it, in view of the fate of millions of his race? He has, perhaps, an unconverted father or mother, brothers or sisters. How horrible the thought that any of them may "die in their sins," and be received not by the holy angels of God, but by the demons of hell! Some of his nearest and dearest relatives quite likely have died without any "interest in Christ." His mind is tormented with the thought that they are now, probably, with devils and fiends in the regions of eternal despair, where no voice of love, no sound of hope, shall ever reach their ears, but where,

from age to age, as time rolls on, they must writhe in agony unspeakable, and bewail forever their awful fate!

With such thoughts his brain reels, and his mind is crazed. He sees multitudes rushing down the road that leads to hell, How can he be otherwise than miserable most of the time? The contemplation of the fate of his fellow beings embitters every thought, robs life of enjoyment, and makes the earth a "vale of tears" indeed. He believes that nearly all mankind will be lost. His master declared that, "Many be called, but few chosen" (Matt. xx. 16); "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii. 13-14).

The Christian would not be human if he did not mourn night and day. On the street, in the market-place, in the palaces of the rich and the huts of the poor, he sighs and mourns over the fate of his race. He never laughs, he never relates an amusing anecdote, he never sings a lively song. In view of the terrible destiny of so many of his relatives and friends, and nearly all mankind, how can he excite merriment and turn the thoughts of his fellows from the solemn realities of eternity? The words of Jesus come to him, and, in sepulchral tones, he repeats them: "Woe unto you that laugh now, for ye shall mourn and weep" (Luke vi. 25). And then he thinks of those other passages so full of promise, and endeavors to derive some comfort from them: "Blessed are ye that weep now, for ye shall laugh" (Luke vi. 21); "Blessed are they that mourn, for they shall be comforted" (Matt. v. 4). He believes in a great, personal Devil, and ascribes every evil thought and every misfortune to him. His remedy is fasting and prayer. Does a doubt enter his mind in regard to the truth of his system of faith, it is the whisperings of the Evil One. Has his mind dwelt upon the pleasures and attractions of this life, the Devil was at work trying to seduce his soul. Have the smiles of a

beautiful maiden made his heart flutter and caused him to feel the enchanting influence of woman's society, he is confident that Satan was trying that method to win his soul from Christ. Indeed, he thinks the Devil has filled the world with snares, and he is ever watchful lest he and his emissaries deceive him, and make him love the world and the things thereof, and finally destroy his soul.

I have not had time to deal largely with the moral portions of the Bible, and have not touched on the historical, which is in accordance with an agreement with my opponent, Mr. BURGESS, to whom I explained that I should not have time to do it justice. I have, I trust, shown conclusively that the Bible contains bad, pernicious moral teachings, ferocious commands that would disgrace a savage, ascribed to God; that it is contradicted by Science; that all its chief characteristic doctrines, religious and moral, were taken from pre-existent systems, and that the book is human in its origin and human in its character. I claim, therefore, to have *established* my proposition, "That the Bible is erroneous in many of its teachings regarding Science and Morals, and of human origin."

MR. BURGESS.

I will proceed to review the speech just made by my opponent, and while the main part of it is still fresh in your minds. It was almost as good a story as the one about the ark and its contents. He very properly leaves the audience to judge of the merits of his essay, as I shall do. What would he say if I were to make such a speech as that, partly real and partly burlesque? Condemning a certain few of the precepts which Christ gave to his twelve apostles does not affect the substance of the Christian religion.

He goes on to tell you that a Christian is a man who neither works, saves, nor enjoys the world, and who exer-

cises prayer in and out of season, and in all sorts of seasons. Is any one here to be carried away by the force of that, as the object of the New Testament teachings?

First, he admits a very important principle. I will hold him closely to the one great principle. That is, if he should prove—which he has failed to do so far—that the Jewish religion was established from other religions, that it does not prove the Jewish religion to be of human origin. He says that when he has proven it to have been derived from pre-existing religions, he has proven it to be of human origin. If that is not a surrender, I do not know what a surrender is. He has to prove that the word of God and the New Testament are of human origin, but he says that he has only to prove it to have originated from other religions. Does the proposition say so? Not so. The point for him to prove is, where it did have a beginning. Origin means beginning, and human means man. And when he asserts it, he asserts that it is of human origin, and he must prove that it had a beginning with man.

In his reply to my argument as to whether or not the customs and the times of those nations did not demand the orders laid down in the Bible, he says, without offering proof, that he knows they did not demand them. In regard to the killing for the religion affair, he puts the argument back, and does not meet it. I said that the Bible taught that the man who seduced another from his faith in God should be put to death. It was right that they should have the right to punish he who enticed and seduced another man away from the religion and opinions which he held dear. It was not putting him to death for his religion; it was putting him to death for enticing another away from his religion.

If he will open the New Testament and read the sermon on the Mount, he will find that the apostles were with him when he delivered those precepts, and that Christ taught them those sayings. They were all addressed to those men who were to become his ministers—

carry the doctrines all over the world. That was far from teaching men not to be industrious and economical. Why, the great apostle Paul calls the man worse than the Infidel who does not provide for his own household. All that my friend said that the New Testament taught that Christians had to do, has nothing at all to do with the subject.

Then the submitting to magistrates. He would have you believe, too, that you must submit yourselves to the powers that be, and that in respect to political governments there was no right to throw off an oppressive yoke. What was the object of that teaching? It was to show that Christianity was under a special law, and that it was better to submit to the persecution of a government than to rebel. That, however, has nothing to do with the morality of the New Testament. That is what he has to prove. Is it bad to submit to the laws of your Dominion Government, or that of the United States? If they are bad morals why not blot them out?

In referring to the woman's rights question, he said that the women could not be ministers, and should not be heard in the church, and should have their faces veiled. Do the ladies present this afternoon fully admit all the gentleman has argued? The ladies here this afternoon have perfect liberty; they have their faces uncovered, and where is such a state of things to be found in any other than Christian countries, which have accepted the true teachings?

He gets down to poor Adam again. I have a good deal of sympathy with Adam. The fix that he was in was that Eve was the only woman in the world, and if he lost her he could not get another.

His story about the lightning-rods, etc., was all very well and proper; but it was not in accordance with Scripture teachings.

Having passed over his main objections, let us see what the whole can be summed up in. I will give it as nearly as I can. First, he claimed that the religion of

the Old Testament is borrowed from the Egyptians. That the trinity and the New Testament religion were borrowed from the Buddhist. These are his only claims for the human origin of the Bible. He had no well-founded objections against the morality of the Bible. The selling a wife, killing a man for his religion, the murder of the innocents, that women should be veiled, etc., have all been refuted. That is the meaning of his speeches, as I understood them. Let us see what answer I gave. First, I have shown you that the Hebrew religion is not borrowed from the Egyptian, in any of its leading and especial features. I have shown that the Egyptian religion was a Polytheism, and that all the Hebrew was, was the worship of one God—or Monotheism. I then asked how Moses got rid of all his Polytheism in one day. The first utterance of Moses was: "Hear, O Israel! The Lord thy God is one God!"

Again, I showed you that the Egyptians could be traced back as having descended from one of the sons of Noah, and said that through Noah's son, the one-God idea was from God himself. But he says that it is an absolute impossibility to trace back to the beginning. He has woken up to that, has he, when he held me so fast to that in the discussion of the first proposition. I have shown that the unity of a God, etc., was peculiar to the Hebrew religion. I have shown you, in referring to the Buddhist religion, that the incarnation, as given there, is strikingly dissimilar to that of the New Testament and of Jesus Christ. That the idea of three in one only existed in the older forms of theology.

I next gave to you my idea of the trinity, as being of God, of God the Son, and the Word. He merely said in answer to this, that when he has proven it to have originated from the Egyptian religion, he has proven it to be of human origin.

I showed you how he used the argument of race and climate when it suited him, yet denied me the same right.

I demanded of him to show where the Bible taught

bad morals, and then said that in order to prove them to have been bad then, he must make us acquainted with the manners and customs of the day. By giving us that, he would give us a true standard to judge by.

In referring to the killing of men for their religion, I showed you that he had misunderstood or misrepresented the Bible. He said that he knew that the times did not demand that the people should be killed, but he does not show what was the condition that those people lived under.

Then, again, I contended that there must have been something in slavery then, that we do not understand to-day, or else people would not voluntarily have embraced slavery. I refuted the statement that Christ taught that man should not work, but that he rather taught him to be economical; to be just, to be orderly, to be pure, to love God with all your heart, and to love your neighbor as yourself.

This finishes all that I have to say, and I leave it to your good sense, and your good judgment, and your good education, to decide who is in the right. MR. UNDERWOOD and myself have done our best. If I have not gained my point, it is because I could not; and if he has not gained his point, it is from the same weakness; and you, and not us, are the judges of that matter. I thank you for your forbearance and kindness, and hope that you have learned that an earnest enquiry after truth can be conducted in good spirit and good order between two opponents. I thank you for your very attentive hearing, and leave you with many pleasant remembrances.

MR. UNDERWOOD came forward and spoke a few words to the same purport.

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